

# THE STELLAR RAY

ADVOCATES

Scientific, Religious and Philosophic Thought Currents that  
do not flow between stone walls of prejudice.



PUBLISHED BY

THE ASTRO PUBLISHING CO.

DETROIT, MICH. U. S. A.

Formerly "SUGGESTION"

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The most important result of a rational inquiry into nature is, therefore, to establish the unity and harmony of this stupendous mass of force and matter, to determine with impartial justice what is due to the discoveries of the past and to those of the present, and to analyze the individual parts of natural phenomena, without succumbing beneath the weight of the whole. Thus, and thus alone, it is permitted to man, while mindful of the high destiny of his race, to comprehend nature, to lift the veil that shrouds her phenomena, and, as it were, submit the results of observation to the test of reason and intellect.

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—*Humboldt.*





## OUR CONTENTION



*Through scientific research a key is found to unlock the mysteries of nature. Immutable law governs the universe, and this law is divine.*



*It is man's duty to acquaint himself with the whys and wherefores of life, and become master of himself and all the kingdoms of nature. He may achieve all that his ideals conceive, and as those ideals are attained, their superstructure is replaced by those more lofty.*



*Let us lift ourselves on the wings of possibilities and attain wisdom, knowledge, happiness and power.*

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NO. 4

## CONTENTS

### EDITORIAL DEPARTMENT.

|  |     |
|--|-----|
| <i>The Balance of Power</i> .....        | 130 |
| <i>The Duty of the Rich</i> .....        | 131 |
| <i>A Breathing Exercise</i> .....        | 132 |
| <i>The Treatment of Derelicts</i> .....  | 132 |
| <i>Bad Liquor Policy</i> .....           | 133 |
| <i>Jesus as a Nature-Lover</i> .....     | 133 |
| <i>The Psychology of Testimony</i> ..... | 136 |
| <i>A Manly Bearing</i> .....             | 137 |
| <i>The Sea Gull</i> .....                | 138 |
| <i>After Death in Arabia</i> .....       | 138 |
| <i>Up in the Wild</i> .....              | 139 |
| <i>Appreciation</i> .....                | 140 |
| <i>Alcoholism and Insanity</i> .....     | 140 |

### HEALTH AND HYGIENE.

|   |     |
|---|-----|
| <i>Health Facts</i> .....                         | 141 |
| <i>Something New</i> .....                        | 142 |
| <i>The Chocolate Cure</i> .....                   | 142 |
| <i>Dietary Suggestions for Constipation</i> ..... | 143 |
| <i>The Habit of Overeating</i> .....              | 143 |
| <i>A Clear Complexion</i> .....                   | 144 |

### FICTION.

|                                      |     |
|--------------------------------------|-----|
| <i>Shimmel's Cloth of Gold</i> ..... | 145 |
|--------------------------------------|-----|

### CONTRIBUTIONS AND SELECTIONS.

|   |     |
|---|-----|
| <i>New Thought and the Christian Religion</i> ..... | 150 |
| <i>Alleged Methods of Singing</i> .....             | 151 |
| <i>Swendenborg as a Mystic</i> .....                | 153 |
| <i>National Provision for Old Age</i> .....         | 154 |
| <i>Carl Schurz's Strange Premonition</i> .....      | 156 |
| <i>The Power of the Imagination</i> .....           | 157 |
| <i>Child Study and Education</i> .....              | 157 |
| <i>Vital Prayer</i> .....                           | 158 |

### BOOKS AND PERIODICALS.

|                                    |     |
|------------------------------------|-----|
| <i>Miscellaneous Reviews</i> ..... | 160 |
|------------------------------------|-----|

### STELLAR SCIENCE.

|   |     |
|---|-----|
| <i>The Sun in Capricorn</i> .....         | 164 |
| <i>How We May Control Our Stars</i> ..... | 164 |
| <i>To Mars</i> .....                      | 165 |

### MISCELLANEOUS.

|   |     |
|---|-----|
| <i>Social Immoralities</i> .....            | 166 |
| <i>A Solitary Worker</i> .....              | 166 |
| <i>Race Suicide</i> .....                   | 168 |
| <i>To Restore Life to the Drowned</i> ..... | 168 |



## OUR CONTENTION



*Through scientific research a key is found to unlock the mysteries of nature. Immutable law governs the universe, and this law is divine.*



*It is man's duty to acquaint himself with the whys and wherefores of life, and become master of himself and all the kingdoms of nature. He may achieve all that his ideals conceive, and as those ideals are attained, their superstructure is replaced by those more lofty.*



*Let us lift ourselves on the wings of possibilities and attain wisdom, knowledge, happiness and power.*

# THE STELLAR RAY

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VOL. XIX

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NO. 4

## CONTENTS

### EDITORIAL DEPARTMENT.

|   |     |
|---|-----|
| <i>The Balance of Power.....</i>        | 130 |
| <i>The Duty of the Rich.....</i>        | 131 |
| <i>A Breathing Exercise.....</i>        | 132 |
| <i>The Treatment of Derelicts.....</i>  | 132 |
| <i>Bad Liquor Policy.....</i>           | 133 |
| <i>Jesus as a Nature-Lover.....</i>     | 133 |
| <i>The Psychology of Testimony.....</i> | 136 |
| <i>A Manly Bearing.....</i>             | 137 |
| <i>The Sea Gull.....</i>                | 138 |
| <i>After Death in Arabia.....</i>       | 138 |
| <i>Up in the Wild.....</i>              | 139 |
| <i>Appreciation.....</i>                | 140 |
| <i>Alcoholism and Insanity.....</i>     | 140 |

### HEALTH AND HYGIENE.

|  |     |
|--|-----|
| <i>Health Facts.....</i>                         | 141 |
| <i>Something New.....</i>                        | 142 |
| <i>The Chocolate Cure.....</i>                   | 142 |
| <i>Dietary Suggestions for Constipation.....</i> | 143 |
| <i>The Habit of Overeating.....</i>              | 143 |
| <i>A Clear Complexion.....</i>                   | 144 |

### FICTION.

|                                     |     |
|-------------------------------------|-----|
| <i>Shimmel's Cloth of Gold.....</i> | 145 |
|-------------------------------------|-----|

### CONTRIBUTIONS AND SELECTIONS.

|  |     |
|--|-----|
| <i>New Thought and the Christian Religion.....</i> | 150 |
| <i>Alleged Methods of Singing.....</i>             | 151 |
| <i>Swendenborg as a Mystic.....</i>                | 153 |
| <i>National Provision for Old Age.....</i>         | 154 |
| <i>Carl Schurz's Strange Premonition.....</i>      | 156 |
| <i>The Power of the Imagination.....</i>           | 157 |
| <i>Child Study and Education.....</i>              | 157 |
| <i>Vital Prayer.....</i>                           | 158 |

### BOOKS AND PERIODICALS.

|                                   |     |
|-----------------------------------|-----|
| <i>Miscellaneous Reviews.....</i> | 160 |
|-----------------------------------|-----|

### STELLAR SCIENCE.

|  |     |
|--|-----|
| <i>The Sun in Capricorn.....</i>         | 164 |
| <i>How We May Control Our Stars.....</i> | 164 |
| <i>To Mars.....</i>                      | 165 |

### MISCELLANEOUS.

|  |     |
|--|-----|
| <i>Social Immoralities.....</i>            | 166 |
| <i>A Solitary Worker.....</i>              | 166 |
| <i>Race Suicide.....</i>                   | 168 |
| <i>To Restore Life to the Drowned.....</i> | 168 |



# EDITORIAL DEPARTMENT

## *The Balance of Power.*

Although it is a truth that "man is the master of his destiny," there may be periods in the experience of the individual when the balance of power is against him, although even then the fact is due to his own fault.

It is ever to be regretted when through carelessness, ignorance, or disobedience to law, supremacy slips from a man's grasp and he is overwhelmed by the consequences; to be regretted because of the suffering and humiliation that are inevitable and the time and effort required for reconstruction and correction.

This is sometimes an appalling consideration when time must be computed by generations and its effect impossible to estimate because of the far-reaching results.

Here is a young man who has been reared under conditions which have nourished his superior faculties such as reverence for truth, purity, usefulness, consideration for others, and worthy aspirations for masterful achievements. Sensuality, cruelty and greed would seem to have no representatives within his individuality. The balance of power so far is unquestionably his own. As he brushes against these substances in business and society, friction is caused, and a spark from the flame of greed sweeping through the enterprise he may be identified with, ignites within himself, and smolders imperceptibly. Then he swerves one point from the high standard of "live and let live," and he grinds just a little in one line of action, in time it seems necessary to put some self-seeking pressure to bear somewhere else in order to avoid friction and keep abreast of the times.

In the course of a few brief years that bright, strong man is a slave, driven by Selfishness. When a breath of liberality passes within his reach, or a chord of helpfulness to others thrills his memory

he finds himself bound as a bird in the toils. The period in which but one strong stroke would have lifted him out of the toilers' reach has passed—now only torn and weakened may he be released. Then, too, what about the harvest from the sowing of greed and oppression? He has accumulated wealth, he may spend it all in alleviating poverty and lifting the burdens of toil, but it may not stem the tide of baneful influence that he has set in motion.

Perhaps while still on earth he may awaken to a realization of what the result would have been had he held the balance of power within himself. If the contact which at first caused friction had been heeded as a signal to keep a firm hand on the pilot wheel of purpose he would have steered clear of the rocks which had wrecked his barque. Then the high purpose would have left nothing to regret—but instead an example of merit for others to follow; it would have lifted up instead of crushing, it would have gone out into currents of purification instead of swelling the stagnant pools of selfishness.

The balance of power is with the originator of each enterprise. It may become a success or a failure; it is his privilege to issue the command.

There has never been a time when this truth could be more clearly demonstrated, never a time when success could be more quickly attained or failure more suddenly and ruthlessly experienced. There were never any days in which true merit was more sought after or better paid than in these present years, and it is because the world is growing wiser. It is finding out by experience that the balance of power lies in integrity. Grafters, swindlers and the greedy are being swept away by the undertow of greed, graft and dishonesty, to be stranded on some barren shore, to realize what placed them there.



No enterprise that has interwoven within its mesh threads of greed, oppression, cruelty and self-seeking to the exclusion of others will ultimately succeed, for selfishness will hold the loom and the result will be a worthless fabric. The enterprise that has not in its warp and woof shreds of desire to take advantage of weakness, ignorance and innocence but whose spindles are fed by threads of justice, liberality and fair consideration to every spinner at its distaffs, such an enterprise is as sure to succeed as is the other to tangle and break.

When the important truth that obedience to these unwritten laws is a factor more vital to success than is obedience to the legal technicalities of business, then shall be known the secret of the abiding place of the balance of power.



**THE DUTY OF THE RICH.** In the pages of this issue we publish a brief article by Andrew Carnegie on "The Duty of the Rich," which appeared in the *Detroit Free Press* of August 4th.

Mr. Carnegie, one of the most wealthy men of the age, is a philanthropist trying to dispense his millions as he thinks for the benefit of his fellow men. In his article he speaks of the Cooper Institute and refers to the founding of it as one of the most laudable acts of the age. It is the opinion of the STELLAR RAY that Mr. Carnegie might profit by the example set by Peter Cooper, instead of always founding libraries as monuments to perpetuate his name; he might establish and endow institutions similar to the Cooper Institute where young men and women would learn practical handicraft and acquire business training, which shall graduate them from various departments as capable, self-sustaining members of society.

There is also great need of institutions for rescuing sheltering and training the children of criminal and degenerate classes, to become good citizens and the parents of future generations of useful citizens. It is a lamentable fact that crime is punished when detected and its

offspring left to sink lower in an ostracized state of poverty and ignorance instead of being "snatched as brands from the burning."

Still another needed benefaction is a retreat for the worthy aged poor in each state or county. A retreat which shall not be a poor house, but an institution where refined, but financially unfortunate old age may pass its declining years in an atmosphere of recognition of its right for the years of useful activity that have passed, not a place of odium to be dreaded, but a harbor of peace and comfort to which deserving age is welcomed.

Our foreign neighbors have stepped far in advance of the United States in providing for their worthy aged citizens. We print in this issue brief mention of some of the methods by which poverty-stricken old age is provided for in Australia, France, Great Britain and other countries.



### *The Duty of the Rich.*

*By Andrew Carnegie.*

Surplus wealth flowing into the hands of a few men, as it does today—what is their duty? How is the struggle for dollars to be lifted from the sordid atmosphere surrounding business and made a noble career?

Now, wealth has hitherto been distributed in three ways. The first and chief one is by willing it at death to the family. Now, beyond bequeathing to those dependent upon one the revenue needful for a modest and independent living, is such use of wealth either right or wise? As a rule, the almighty dollar bequeathed to sons or daughters by millions proves an almighty curse.

It is not the good of the child which the millionaire parent considers when he makes these bequests; it is his own vanity; it is not affection for the child; it is self-glorification for the parent which is at the root of this injurious disposition of wealth. There is only one thing to be said for this mode—it furnishes one of the most efficacious means of rapid distribution of wealth ever known.

There is a second use of wealth, less



common than the first, which is not so injurious to the community, but which should bring about no credit to the testator. Money is left by millionaires to public institutions when they must relax their grip upon it.

There is no grace, and can be no blessing, in giving what cannot be withheld. It is no gift, because it is not cheerfully given, but only granted at the stern summons of death.

The third use, and the only noble use of surplus wealth, is this—that it be regarded as a sacred trust, to be administered by its possessor into whose hands it flows, for the highest good of the people.

Man does not live by bread alone, and five or ten cents a day more revenue scattered over thousands would do little or no good. Accumulated into a great fund and expended as Mr. Cooper expended it for the Cooper Institute in New York, establishes something that will last for generations. It will educate the brain, the spiritual part of man. It furnishes a ladder upon which the aspiring poor may climb, and there is no use whatever trying to help people who do not help themselves. You cannot push any one up a ladder unless he be willing to climb a little himself.

These are my views upon wealth and upon life and its duties.

---

We desire to call the attention of our readers to the advertisements in this issue. They represent some of the largest enterprises in the world. Notice our back cover, and also the book sale by the University Society, 78 Fifth Ave., New York. Notice the many articles of comfort and convenience offered by The Bunny Co. of Boston, and the Laughlin Mfg. Co. Labor and fuel saving inventions by the score; durability and utility, such as Hems & Potter, manufacturers of the famous Bull Dog Suspenders, show. Useful modern inventions of service and beauty, such as the Ford Motor Co., of world-wide reputation, and the L. C. Smith Bros., offer to the public. You will find modern sanitariums and health suggestions, also many things of interest in the world

of enterprise, including systems of study for advancement in various lines—all of which are straightforward, trustworthy propositions, so far as we are able to ascertain, and THE STELLAR RAY invites your inspection of this department.



### *A Breathing Exercise.*

Inhale steadily, filling the abdominal air passages first and then the chest; retain the air firmly a short time, then exhale, exhausting the air first from the abdominal air chambers, then from the chest. Practice this rhythmically, and think of the inhalations as lifting the curtains of night and revealing glorious possibilities, eliminating, expanding, unfolding. Then think of the exhalations as nightfall, when the light appears on the other side of the earth and your hemisphere prepares itself for the next inhalation or radiant day. This thought embraces the whole earth; this breath expands all the breath organs, oxygenizes the blood, so that it can enter some of the unused cells of the brain; and, even if practiced but once in twenty-four hours, will cause you to find yourself living on a higher plane.



### *The Treatment of Derelicts.*

There are those now living who will witness the day when no human being will be deprived of life by legal process, and when not one penitentiary will remain in this broad land, not so much because criminals will become fewer, but because the state is growing wiser. Such institutions as may then exist will be more in the nature of asylums, where derelicts will be treated, rather than punished. Their moral consciousness will be awakened, rather than their physical bodies put to torture and death. Verily, the criminal arm of the state is already in its death throes.

True, men are taught to fear punishment, and it may be that in a few isolated cases men are deterred from the actual commission of crime by this fear. But are they thereby any the less derelict? You may make it impossible



for a man to commit crime, but you do not remove the desire, and at the first chance he commits it, hoping to cover up his tracks. Here, again, the folly of punishment is seen, for the state cannot punish, except where discovery is made. It is therefore true that in the eyes of the state it is not in committing the crime, but in being found out, in which the offence lies. And therein is the reason that there are more unconvicted than there are convicted derelicts.—*The Chancellor.*

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### *Bad Liquor Policy.*

The states have been active to rid themselves of the evils constantly flowing from the drink traffic. More than 30,000,000 people are now living under prohibition and local option laws. In addition to the "dry" area now existing, much area formerly placed in the "dry" column went back to some experiment under license, the people of such "dry" area finding themselves helpless against interstate shipments solely within the control of the federal government. A correct statistical table would likely show that nearly half the voters of the states have, at some time during the agitation of the temperance and prohibition question declared for the abolition of the licensed liquor traffic.

That such an oft-expressed and persistent sentiment among the people of the states to rid themselves of the evils of the traffic should receive no recognition on the part of the federal government would be unbelievable except that the fact is before us mountain high. And worse still, that the powers of the federal government should be used, as they are, to strengthen lawlessness in the states and defeat the constitutionally expressed will of the people, presents an anomaly which, to do justice at home and preserve our honor abroad as representing a harmonious free government, cannot be corrected too soon.

Under the war revenue measure of 1862 as interpreted by the treasury department, the federal government began a policy of obstruction to the success of state liquor laws which has continued to

this day, a policy contrary to the spirit, if not the letter, of the constitution. The treasury department sells tax receipts to applicants who conduct "joints," "blind tigers," and other illegal places for the sale of liquor in prohibition and local option territory, as well as to "speakeasies" in license territory. No matter what policy the people of the states may choose the federal government, under the act of 1862, acts in a manner to "disparage," contrary to the ninth amendment, the choice made. Not content with selling tax receipts to the lawless liquor element in the states, whereby the holders plead before juries they ought not to be convicted under state laws because they hold a "government license" internal revenue collectors are prohibited by the treasury department from testifying in the state courts as to who are the holders of these receipts, a rule the department insists upon enforcing.

Despite all this obstruction and disparagement of their efforts, the people have gone steadily forward increasing the "dry" area of the states through the referendum, and their commendable activity in this respect should not be overlooked in any general criticism enumerating what the states have not done.—From an article in *The Arena.*

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### *Jesus as a Nature-Lover.*

Rev. Henry Sloane Coffin, D. D., in the *New York Observer* (July 18), writes of Jesus as a nature lover, and below are extracts from that article—which seem to eliminate the centuries that have passed since he lived by the lake and hillsides of Gallilee. Mr. Coffin writes:

"It was not the startling and grand in scenery that impressed him. There are no such allusions to the mighty and magnificent aspects of nature in his sayings as one finds in the Psalms of Job or the prophets. There is nothing like 'Deep calleth unto deep at the noise of thy waterfalls,' or 'Therefore will we not fear, though the earth do change, and though the mountains be shaken into the heart of the seas; though the waters thereof roar and be troubled, though the



mountains tremble with the swelling thereof'; or in Job, 'Hast thou entered into the springs of the sea, or hast thou walked in the recesses of the deep? Where is the way to the dwelling of light? And as for darkness where is the place thereof? Hast thou entered into the treasures of the snow, or hast thou seen the treasures of the hail?' or Amos's description of 'Him that maketh Pleiades and Orion, and turneth deep darkness into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth.' It is nature in its quiet and usual moods that one finds in Jesus's references to it.

"One feels that Jesus never lost a child's sense of wonder at the things he saw in his Father's beautiful house, and it did not take the unusual and striking to draw out his admiration."

Enlarging upon his theme the writer points out that one finds in Jesus's sayings "the most vivid pictures of the scenes about him sketched in the briefest compass of words, but, like the diminutive paintings of some of the old Dutch masters, giving a very complete and detailed impression of the landscape." Thus:

"There is a typical Syrian field with its four kinds of soil and the fate the seed encounters on each; houses on rock and sand foundations, standing or tumbling before the sweeping storm of wind and rain; a flock of sheep under various circumstances, called out of the fold by the shepherd's well-known voice or following him to pasture, or scattered by a wolf's attack, or left in some place of security while the shepherd goes off over the mountains after the one sheep that has strayed away; a hen gathering her brood under her protecting wings; a vineyard with its hedge and tower and wine-press, and laborers bearing the burden and heat of the day.

"How many of the plants of the country are familiar to us from his allusions to them—the tiny mustard-seed that grows into a shrub large enough for birds to sit on its branches, fig-trees and thistles, wheat and tares, grape-vines and thorns, the marsh-reed swaying in the

breeze, the wild flower in the meadow so beautiful to look at and yet after all a mere weed to be cut down and used for fuel!

"How many dumb creatures he refers to—foxes and wolves, oxen, sheep, goats, swine, the camel, the ass, the calf being fattened for a festal occasion, the scavenger dogs that hang about the streets of an Eastern village, and the little pet dogs waiting under the table for scraps of the children's food; chickens, doves, sparrows, ravens, eagles gathering hungrily about a carcass, birds hovering over the sower to pick up the seed, and birds quietly going to sleep at evening in the branches of a tree. He brings them in in the most personal sayings that give us glimpses into his own feelings and thoughts. One realizes that he must often have looked wistfully at the foxes creeping into their holes as night came on, and the birds composing their feathers as they went to roost, and contrasted their apparently homelike feelings with his own homelessness in a world that treated his ideals as utter strangers, so that the Son of Man hadn't even where to lay his head.' It is striking that when he wishes to express his tenderest affection for his unresponsive people the illustration that comes to his mind is not a heart-broken human mother, but a hen calling her chickens and snuggling them under her wings; and his own consideration for dumb creatures appears when in his cleansing of the Temple he overturns the tables of the money-changers and drives out their proprietors with a scourge of small cords, but spares the piled-up cages with doves, and, instead of upsetting them roughly, says to their vendors:

"Take these hence."

Jesus never speaks "sentimentally of the language of sunsets or the sighing of the breeze or the laughter of the running brook," the writer affirms. Nor does he, dramatizing the view of science, indict nature for its cruelty and call it 'red in tooth and claw.'" But—

"He started with God his Father whom he found in his own conscience and whom he lived with in such complete oneness of purpose that he could say to



people, 'Look at me and you see the Father.' And then he cast his eyes about and saw the same God at work in everything. Jesus never made a distinction between natural and supernatural, ordinary occurrences and miracles. The feeding of the ravens every morning with the things they picked up on the ground was as truly God's act as the raising of Lazarus from the grave. God had a hand in everything that took place. Not a sparrow falls to the ground without your Father. The food we work for and grow and prepare comes from him as certainly as the five loaves that went around among five thousand. God is in everything. What we call the laws of nature are merely our labels for the discoveries we have made of the ways in which God usually works. But because God works methodically and not capriciously, it is none the less his doing."



### *Can Americans Afford to Travel in Safety?*

Can Americans afford to travel in safety? Carl Vrooman, in an illuminating review of the railroad situation both here and in Europe, inclines to think that they can. "Practically every other civilized nation in the world has attained a far greater degree of safety in railroad travel than we enjoy," he writes. "Whether this is because they value their money less or their lives more, it is hard to say." In his analysis of the great increase in railroad accidents which has taken place during the last ten years, Mr. Vrooman lays stress on the lack of compulsory safety appliances, the extensive use of grade crossings, and the long hours of labor from which American railroad employees suffer, as well as the employment of incompetent and untrained boys and men in many responsible positions. In commenting on the last item, he writes: "Last year the Louisville & Nashville railroad was found to be employing as telegraph operators in the train service a boy fifteen years old at Pink, Alabama; two sixteen years old at Opp, Alabama, and a boy fourteen years old, wearing 'knee-pants,' at Birmingham, Alabama."

Mr. Vrooman's suggestions on the subject of railroad reform deserve the closest attention, particularly inasmuch as the problem seems to be growing daily more intricate and perplexing. The statement that "not only have our railroads killed about 10,000 people and mangled over 80,000 more each year for the past four years, but accidents are actually on the increase per mile of road and per passenger carried," is alone sufficient to arouse the most active concern on the part of the American public.—*McClure's*.



### *An Answer to Prayer.*

I was night clerk in one of the best drug stores in the town of N—. One evening at 11 o'clock I began to make preparations to retire to my cot behind the rear partition of the store, locked the front door and lowered the lights. I was just falling into a pleasant sleep when the night bell rang. I arose, waited on the customer, refixed the door and light, and returned to my room.

Before half an hour had passed the bell rang again. I answered it, waited on the messenger, and again lay down.

Perhaps it was an hour later, when, once more, I was aroused by the bell. I was enjoying sound sleep, and by no means in a good humor admitted the boy, who thrust a prescription at me, saying: "Mother is very sick; please put up this medicine quick."

With sleepy eyes and ill-humor I prepared the medicine, dismissed the boy, locked the door, and—was about to lower the gaslight, when I picked up the prescription to file it and, to my horror, discovered that I had made a serious mistake. A deadly poison was in that medicine.

What should I do? Overcome with shame and self-accusation, I paced the floor. Had I known the boy, or where the family lived, I should have followed to prevent the use of the medicine; but I knew not whence he came. I threw myself on my knees; with tears I confessed my sin of petulance, ill-humor and neglect of watching or praying, pleaded with the Saviour not only to forgive



my sin, but, somehow, to overrule my mistake. I knew not how this could possibly be, but continued on my knees, scarcely knowing what I had said; my prayer was more groaning in the spirit than anything else.

My prayer was interrupted by the violent ringing of the bell. I opened the door, and there was the boy. "Oh," he said; "I fell and broke the bottle; please put up the medicine again."

I almost fainted for joy. Before I put up the medicine again, I slipped into my little chamber, threw myself on my knees, and just simply said, with tears of gratitude streaming down my face, "Lord, Jesus, I thank thee." My prayer was heard and answered.—*Christian Observer*.



### *Professor Munsterberg on the Psychology of Testimony.*

Professor Munsterberg, of Harvard, is a scholar whose remarks, whatever else they may be, are never dull. His plea for a psychological examination of witnesses in our courts appearing in the September McClure's, is especially interesting. After citing a number of instances from actual cases where intelligent and disinterested witnesses have given absolutely contradictory testimony upon points of simple observation, Professor Munsterberg asks: "Do we really all perceive the same, and does it mean to us the same in our immediate absorption of the surrounding world? Is the court sufficiently aware of the great differences between men's perceptions, and does the court take sufficient trouble to examine the capacities and habits with which the witness moves through the world which he believes he observes?"

This is a well taken point, and Professor Munsterberg follows it up with a discussion of a remarkable course of experiments which he carried on with the students of Harvard University, the result of which he states laconically as follows: "Since I saw that my own students do not know whether a point moves with the slowness of a snail or with the rapidity of an express train;

whether a time interval is half a second or a whole minute; whether there are twenty-five points or two hundred; whether a tone comes from a whistle; a gong, or a violin; whether the moon is small as a pea or large as a man; I am not surprised any more when I read the (contradictory) reports of the papers."

"Observation," concludes Professor Munsterberg, "is never a question of pure sense perception. Associations, judgments, suggestions penetrate into every one of our observations. We know from the drawings of children how they believe that they see all that they know really exists; and so do we ourselves believe that we perceive at least all that we expect. I remember some experiments in my laboratory where I showed printed words with an instantaneous illumination; whenever I spoke a sentence beforehand, I was able to influence the seeing of the word. The printed word was courage; I said something about the university life, and the subject read the word as college. The printed word was Philistines; I, apparently without intention, had said something about colonial policy, and my subject read Philipines. In this way, of course, the fraudulent advertisement makes us overlook some essential element which may change the meaning of the offer entirely. Experimental psychology has at least cleared the ground, and to ignore this whole science and to be satisfied with the primitive psychology of common sense seems really out of order when crime and punishment are in question and the analysis of the mind of the witness might change the whole aspect of the case."

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"To coin the freshness, the sweetness and laughter of little children into American dollars is a crime against society; and when these children grow up, dwarfed physically, mentally and morally, and they throw their offspring back into society to battle against disease and crime, the state will necessarily build more hospitals, reformatories and penitentiaries. And think of the crime of punishing a bad man or woman that



was dwarfed in body and mind during childhood, and never had a chance to be good."—*Judge B. L. Sutton.*



### *Alchemy.*

Out of the songs of frailest birds,  
Out of the winds that veer,  
My soul has winnowed deathless words  
Of faith and hope and cheer!

Out of the passing stars of night,  
And waning suns of day,  
My soul has woven robes of light  
That shall not fade away!

Out of the lowering clouds above,  
And out of storm and stress,  
My soul has gathered dews of love  
And golden happiness.

Out of its travail like the sea,  
Out of the breath of dust,  
My soul has shaped Infinity,  
And made itself august!

—*E. W. Mason, in Atlantic Monthly.*



### *A Manly Bearing.*

Everybody admires the manly man, the one who carries himself with an air of assurance and confidence. It is easy to believe in such a man. But the man who crawls into your presence like a Uriah Heep, apologizing for imposing himself upon you and taking your time and asking a favor, almost always gets turned down. The sneak, the fawner, the apologizer creates an unfavorable impression immediately, and the busy man wants to get rid of him just as soon as possible.

You cannot make a good impression upon another unless you are manly and courageous yourself.

When you go to a man for a position, or a favor, or an order, look him in the eye and tell him what you want. Approach him fearlessly, with confidence and assurance, with a consciousness of ability and strength, and you will be much more likely to get the thing you desire. Your own moods are contagious, and the man you approach will feel your

confidence or lack of it very quickly. People are all the time "queering" their own interests by communicating their doubts to others. It is a very difficult thing to clinch a bargain with a great big doubt in your own mind. To convince another, you must be convinced yourself. Doubt cannot bring conviction.

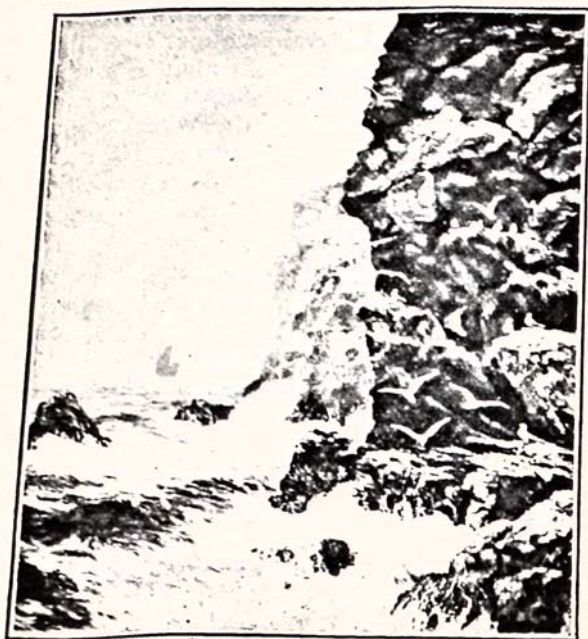
I know a solicitor who says he averages nine orders from every ten people he calls on. He goes into offices which are barred to most solicitors. But he says he never crawls into a man's presence expecting to be kicked. He goes in like a man, with all the assurance in the world, and yet without appearing cheeky. He approaches people as though he had good news for them—as though he were showing them a favor. He makes them feel that they will be really better off if they have the article he is canvassing for. He says that a great many of the men most difficult of approach not only buy what he has to sell, but shake hands with him heartily when he leaves, and wish him success.

"Whatever you do, do not sneak; do not apologize, do not go around underestimating yourself and trying to efface yourself."

It is natural to believe in men who show that they believe in themselves, and who are enthusiastic. Dead-in-earnestness is a tremendous asset. If you want to get a man's attention and interest him, look him straight in the eye with a firm and cheerful face, with assurance, and tell him what you want in the briefest, most forcible and manly way. This will make a good impression. But if you flounder about as if you are not quite certain of yourself, and do not quite believe in the story you are telling or the thing you are selling, you will not carry conviction. You must first interest a man, and then convince him. If you do not interest him, no matter how strong your arguments, you will not convince him.

What a splendid success asset there is in a noble, manly bearing! It is a letter of credit in itself. What confidence it carries!—*O. S. M., in Success.*





### *The Sea-Gull.*

Sauntering hither on listless wings,  
 Careless vagabond of the sea,  
 Little thou heedest the surf that sings,  
 The bar that thunders, the shale that  
     rings,—  
 Give me to keep thy company.

Little thou hast, old friend, that's new,  
 Storms and wrecks are old things  
     to thee;  
 Sick am I of these changes, too;  
 Little to care for, little to rue,—  
 I on the shore and thou on the sea.

All of thy wanderings, far and near,  
 Bring thee at last to shore and me;  
 All of my journeyings end them here,  
 This our tether must be our cheer,—  
 I on the shore and thou on the sea.

Lazily rocking on the ocean's breast,  
 Something in common, old friend,  
     have we;  
 Thou on the shingle seek'st thy nest,  
 I to the waters look for rest,—  
 I on the shore, and thou on the sea.

*Bret Harte.*

### *After Death in Arabia.*

He who died in Azan sends  
 This to comfort all his friends:

Faithful friends! it lies, I know,  
 Pale, and white, and cold as snow,  
 And ye say, "Abdallah's dead,"  
 Weeping at the feet and head.  
 I can see your falling tears,  
 I can hear your sighs and prayers,  
 Yet I smile and whisper this—  
 "I am not the thing ye kiss;  
 Cease your tears and let it lie,  
 It was mine, it is not I."

Sweet friends! What the women lave,  
 For its last bed in the grave,  
 Is a tent which I am quitting,  
 Is a garment no more fitting,  
 Is a cage from which, at last,  
 Like a hawk my soul hath passed.  
 Love the inmate, not the room—  
 The wearer, not the garb—the plume  
 Of the falcon, not the bars  
 Which kept him from the splendid stars.

Loving friends, be wise and dry  
 Straightway every weeping eye;  
 What ye lift upon the bier  
 Is not worth a wistful tear;  
 'Tis an empty seashell—one  
 Out of which the pearl has gone;  
 The shell is broken, it lies there;  
 The pearl, the soul, the all is here.  
 'Tis an earthen jar, whose lid  
 Allah sealed the while it hid  
 That treasure of his treasury,  
 A mind that loved him; let it lie,  
 Let the shard be earth's once more,  
 Since the gold shines in His store!

Allah glorious! Allah good!  
 Now thy world is understood;  
 Now the long, long wonder ends;  
 Yet ye weep, my erring friends,  
 While the man whom ye call dead,  
 In unspoken bliss instead  
 Lives and loves you! lost, 'tis true,  
 By such light as shines for you:  
 But in light ye cannot see  
 Of unfulfilled felicity,  
 In enlarging Paradise,  
 Lives a life that never dies.



Farewell, friends! Yet not farewell,  
 Where I am, ye, too, shall dwell;  
 I am gone before your face,  
 A moment's time, a little space.  
 When ye come where I have stepped  
 Ye will wonder why ye wept;  
 Ye will know, by wise love taught,  
 That here is all, and there is naught.  
 Weep awhile, if ye are fain—  
 Sunshine still must follow rain;  
 Only not at death—for death,  
 Now I know, is that first breath  
 Which our souls draw when we enter  
 Life which is of all life center.  
 Be ye certain all seems love,  
 Viewed from Allah's throne above:  
 Be ye stout of heart and come  
 Bravely onward to your home!  
*La Allah illa Allah!* Yea;  
 Thou love divine; Thou love away.

He that died at Azan gave  
 This to those who made his grave.

—Edwin Arnold.



### *Up in the Wild.*

Up in a wild where no one comes to  
 look  
 There lives and sings a little lonely  
 brook;  
 Liveth and singeth in the dreary pines,  
 Yet creepeth on to where the daylight  
 shines.

Pure from their heaven, in mountain  
 chalice caught,  
 It drinks the raains, as drinks the soul  
 her thought;  
 And down dim hollows where it winds  
 along,  
 Pours its life-burden of unlistened song.

I catch the murmur of its undertone,  
 That sigheth ceaselessly, Alone! Alone!  
 And hear afar the rivers gloriously  
 Shout on their paths toward the shin-  
 ing sea!



The voiceful rivers, chanting to the  
 sun,  
 And wearing names of honor, every  
 one:  
 Outreaching wide, and joining hand  
 with hand  
 To pour great gifts along the asking  
 land.

Ah! lonely brook! creep onward to-  
 ward the pines;  
 Press through the gloom to where the  
 daylight shines!  
 Sing on among the stones, and secretly  
 Feel how the floods are all akin to  
 thee!

Drink the sweet rain the gentle heaven  
 sendeth;  
 Hold thine own path, however-ward it  
 tendeth;  
 For somewhere, underneath the eternal  
 sky,  
 Thou, too, shalt find the rivers, by-  
 and-by!

ADELINE, D. T. WHITNEY.



A number of people believe that to follow the desires of the soul is to be led into poverty and other disagreeable conditions; but this proves that the majority know practically nothing about the real nature of the soul. He who follows the desires of the soul will be led away from sickness, trouble and poverty, and will enter into possession of the best of everything, physical, mental and spiritual. This is natural, because the predominant desire of the soul is attainment—greater power, greater ability, a larger life, superior qualities and greater capacity to do things that are really worth while.

The soul lives to unfold the limitless possibilities that are latent in the within; therefore, to live the life of the soul, and follow the desires of the soul is to become greater, more able, more competent and more worthy every day. By developing greater power in yourself you overcome sickness and trouble, and by constantly increasing your ability, your talent or your genius, you pass from poverty to abundance, no matter where you may live or what your work may be.—*C. D. Larson, Editor of Eternal Progress.*



### *Appreciation.*

Has it ever struck you what a sweetener of life lies in a few words of appreciation and encouragement? How few of us take the trouble to stop a few minutes and praise a servant for work well done, or even pause to tell our nearest and dearest how we appreciate all the daily services which we have apparently never noticed.

When our friends die we hasten to send beautiful flowers as a last expression of our love for them. But would it not be better if we had helped them by a little praise when they were working, or if we had cheered them in the dark days when they were troubled and suffering?

Only a few words of appreciation! The cost is nothing, but the recompense is beyond price. Let the husband tell his wife how much he prizes her love for him, and the wife tell her husband how truly she recognizes all his care for her,

and the mother should reveal in words how much she values her children's affection, while the child who says to its mother, "Thank you for all your love to me," has rewarded her far beyond knowledge or understanding.



### *Alcoholism and Insanity.*

The French department of the interior has just published the report of an inquiry which M. Clemenceau ordered for the purpose of establishing the connection between alcoholism and insanity. The committee of inquiry examined the cases of 71,500 people of all ages, and of both sexes maintained by the state asylums. Of those who had become insane or in any way feeble-minded through over-absorption of alcohol the committee found 9,932, who represented a little more than 13½ per cent of the cases examined.

The committee of inquiry has drawn up a table showing the ages at which alcoholism brings on insanity, and it proves that while with women the most dangerous age is between 50 and 60, with men it is 10 years earlier, more than a fifth of the male victims of alcoholism becoming insane between the ages of 40 and 50.

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It is some compensation for great evils that they enforce great lessons.—*Emerson.*



### *The Mohammedan Oath.*

Of all the many forms of taking the oath used in the courts perhaps the most picturesque is that which the Mohammedan is required to take. It is a silent ceremony. The son of Islam places his right hand flat upon the Koran and puts the other on his forehead; then he brings his forehead down to and in contact with the book. He then raises himself and looks up steadfastly for some seconds. The officer of the court should then—though he sometimes forgets this—ask the Mohammedan, "Are you bound by the ceremony you have performed to speak the truth?" and the answer is, "I am." In India the ceremony has been abolished in favor of an affirmation.



# HEALTH AND HYGIENE

## Health Facts.

In the July issue of *THE STELLAR RAY* we gave our readers a few interesting health facts, by Edward B. Warman, of Los Angeles, Cal. Mr. Warman is the physical director of the Hundred Year Club, which meets every Tuesday in Warman Hall, 934 West Sixth street, Los Angeles. He was for some years editor of the Health Department of the Ladies' Home Journal, has had 39 years of practical experience, and is the embodiment of his own theories. Mr. Warman says:

"For many years I have not missed taking my fifty bows every morning as soon after arising as convenient, no matter what the conditions or surroundings; sometimes in a sleeper; sometimes when getting ready to take a train at one, two or three o'clock in the morning; sometimes on an ocean steamer, when I am seriously meditating about casting my bread upon the waters; sometimes in a 'spare room' (kept for ministers), the mercury dropping to 16 below zero; but always I bow, and always *fifty*."

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Our readers have evinced considerable interest in the "Health Facts" alluded to and we are pleased to be able to publish Mr. Warman's three "pet exercises," including the "liver squeezer."

## Waist, Sides, Back and Abdomen. Heart—Stomach—Liver.

By Edward B. Warman.

In order to *habitually* carry the vital organs—heart, stomach and liver, especially the stomach—in the correct position for health, the muscles *surrounding* these organs should receive special attention.

There are no better exercises to secure the needed results than the three which I designate as Bowing, Bending, Twisting.

All of these have been taught and practiced for years, but not with a view

to any *special purpose*; hence, have not produced the needed results. So valuable are these three exercises in the obtaining and retaining of health that they should precede and succeed all others; in fact, they are of so great importance they could supersede all others. They care for that portion of the body almost wholly neglected by the average gymnast—the *health of the vital centers*.

*If the demand of the muscles that waste exceeds the vital supply, no matter how strong the muscles are, impairment of health is inevitable.*

Before beginning these exercises, a word, by way of encouragement, to show the benefits to be derived therefrom.

## Special Benefits.

*First*—A friendly relationship between the heart, stomach and liver.

*Second*—Retaining one's youthful spirits while growing old gracefully.

*Third*—Retaining one's suppleness, even to and past three score and ten.

*Fourth*—Preventing the bent and rigid form so common in old age.

*Fifth*—Preventing and curing *obesity*; burning out the adipose tissue, and giving healthy, solid flesh instead.

*Sixth*—Adding years to one's life and life to one's years.

## Bowing.

Stand erect. Place the hands on the hips. Raise the chest muscularly. Draw the hips and abdomen back as you bend the body forward slowly and as low as possible—so low that you feel a strong tension of the muscles on the back part of the legs. Keep the head up sufficiently to prevent an excess of blood in the head. *Do not bend the knees.*

Rise slowly to position and bend the body backward, *bending the knees* in order to prevent an undue strain that might cause rupture. Keep your balance even though you raise your heels from the floor. After learning the position of the body—a few times' practice will suffice—instead of keeping the hands on the hips, raise them high above the head, as the chest and abdo-



men are lifted thereby. Swing the extended arms backward over the head, swaying the body as you go back, bend the knees slightly, and then swing forward, weight solid upon both feet, *knees unbent*, and try to touch the floor with the fingers.

Note how far your fingers are from the floor when you begin, and you will be encouraged when, by and by, you can touch the fingers, then the knuckles when the hands are closed, and finally the palm of the hands. Remember that the knees should not be bent when bending *forward*. If you are unaccustomed to the exercise be satisfied with five times each way every day the first week, then increase five times each week until you reach the fifty mark.

### *Bending.*

Yes; bowing is bending, but bending is not bowing.

Stand erect, weight of body on both feet. Place the hands on the ribs. Drop the left hand and slowly bend the body to the left, passing the left hand straight down the left leg as far below the knee as possible. This must be done *without moving the right foot from the floor*.

Rise slowly. When back to position place the *left* hand on the ribs, drop the *right* hand, passing it straight down the right leg as far below the knee as possible. This must be done *without lifting the left foot from the floor*. Keep both feet firmly upon the floor during the bending to right and left.

*Bending*—Right, left (five times).

NOTE—Inasmuch as the *bowing* exercises all the waist muscles, ten times each way is sufficient for special work.

### *Twisting.*

Stand erect. Place the hands on the ribs. Weight of the body firmly on both feet. Turn as far to the *left* as possible *without moving the feet*. Keep the head in its relative position to the body; that is, when facing square to the front. By observing this caution the head will not turn in advance of the body.

When turned as far as possible to the left, turn back slowly to position; then as far to the *right* as possible, keeping the feet solid upon the floor, not allow-

ing them to turn when the body turns. This exercise, especially the turning to the right, is known to thousands of my pupils as the "liver squeezer."

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### *Something New Under the Sun.*

A new event has been chronicled in the history of the application of science to the needs of mankind. A school has been started with the avowed purpose of teaching the application of the scientific knowledge of food and body chemistry to the curing of abnormal physical conditions, and the development of more perfect human beings.

The United States Government has for years supported an expensive Bureau of Chemistry, which has made extensive chemical analyses of food materials, and elaborate theoretical studies of the subject of human nutrition. But the government scientists seem to be afraid of antagonizing the established order of things by applying themselves to the direct relief of suffering and the physical up-building of the human race.

With government bureaus among the finest in the world, it has remained for a man of the people to launch a movement that all progressive scientists deemed to be one of the paramount needs of our time, i. e., teaching the public how to eat and how to live in accordance with the known physiological laws of nutrition and growth.

When the knowledge of food chemistry has become as popular as the knowledge of arithmetic or geography and man learns to give as intelligent care to himself as a modern farmer does to his domestic animals we may expect to see ushered in upon the world's stage a race of men with powers of mind and body as superior to the type of humanity now common, as the well-bred Kentucky saddler is superior to the wild pony of Abyssinia.

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### *The "Chocolate" Cure.*

In an obscure but picturesque little village of Germany there is a place called the "Chocolate Cure," where thin people go to become stout; the patients eat and drink cocoa and chocolate



all the time, while they rest, admire the scenery, gossip and grow fatter every day. The true secret of the great success of this treatment is the happy way chocolate has of fattening just the right places, settling in the hands, the neck and the shoulders, making the fair patient prettier and plumper all the time. The really effective part of the cure may be tried at home by persevering women, and the medicine is so palatable and the methods so simple that there is actually, it seems, no reason why all should not be at least the desired weight.—*Exchange*.



### *Dietary Suggestions for Constipation.*

BY DR. BENEDICT LUST, M. D.

The diet should be non-stimulating and should always possess sufficient bulk to induce peristaltic action. Condiments and spices in every form should be avoided. Wheat preparations, such as Lust's Whole Wheat Bread, Christian's Laxative Bread, Christian's Laxative Crackers, Whitcomb's Whole Wheat Crackers and Whitcomb's Zwieback, are excellent in assisting toward the removal of the trouble and, if these foods are made a regular part of the diet, constipation will be prevented. Laxative vegetables are also advised, such as tomatoes, onions, spinach, lettuce, asparagus, salsify, cabbage and celery. Spinach and tomatoes are especially prized for their excellent laxative effects. Sound, ripe fruit have a laxative influence partly because of the fruit acids and also because of their waste matter which causes beneficent peristaltic action. The fruits should be eaten, if possible, on an empty stomach, preferably at night before retiring and in the morning a half hour or hour before breakfast. I have found the fig the most beneficial of all fruits for this purpose. This fruit has a three-fold effect, first, in inducing mild mechanical activity because of its numerous indigestible seeds, which act also as a sort of broom; secondly, because of the stimulus caused by the large amount of vegetable salts it contains, and, thirdly, because of the good effects of the sugars

on the bowels and intestines. Honey will also be found a good laxative food. For drinking purposes the patient should use buttermilk and any of the various fruit juices, but by no means coffee or tea.

Sufficient water should also be drunk between meals. Most of us do not drink enough water and often this is a principal cause of a constipated condition. By advising the use of water I do not mean that the patient should make a human tank of himself, as is recommended by certain physical culture exponents who know nothing about the physiological effects of water. You can have too much of a good thing and this saying applies here as well as anywhere else. Father Kneipp's method, which has proved effective in thousands of cases, was to have the patient take a spoonful of water every half hour throughout the day and this treatment has a more beneficial effect than if the water is taken in larger quantities.



### *The Habit of Overeating.*

"Those who protest against the evils of drink are often and rightly reminded of the evils of overeating, and there is some truth in the assertion, perhaps, that those who take no alcohol are especially liable to this error," says C. W. Saleeby, M. D.

"There is every reason to believe that civilized men, including even those who would be indignant at the charge of overeating, only too often dig their graves with their teeth.

"I wish to say nothing at present about the kinds of food we eat, but to consider merely its quantity. Of course, there are hosts of instances on record of men of great energy who have been small eaters, and here and there people have raised their voices and declared that the average amount of food consumed by the average civilized man is excessive. This general statement has now been proved.

"A distinguished American student, Prof. Chittenden, has made a series of long and wide tests on all sorts of people, men and women, athletes, soldiers, sedentary students, workers and non-work-



ers of all kinds, and his studies have conclusively shown that the tables of diet, ordinarily accepted and printed in all former books on the subject, are excessive.

"When the amount of food is greatly reduced from the average, not only is no defect felt, but all sorts of chronic ill health are found to disappear; whilst those who thought themselves fit find themselves far fitter than formerly, far less subject to fatigue, and able to do far more work, whether physical or mental.

"The truth is that man's intelligence has served him a bad turn. The getting of food was the great need of our remote ancestors, and there can be no doubt that they were quite accustomed, when their luck in hunting was out, to fast, or all but fast, for days at a time. Nowadays we have become so clever that the average man can always count upon his three meals a day, whether he needs them or not.

"Furthermore, we have completely abolished all the uses of the appetite; we use our wits to make it cheat and deceive us in every way, so that even when, if it had a fair chance, it would tell us that we did not need food, the art of cookery is invoked for our destruction, and every atom of food for which we have no use has to be disposed of somehow."—*Detroit Sunday Free Press*.



### A Clear Complexion.

Everybody admires a clear complexion; and every woman, even the humble peasant girl who owns a fine complexion values it as one of her choicest possessions.

There is no artificial means by which a complexion is manufactured, and no successful imitation is possible.

Complexion is something which is more than skin deep. The skin is a health indicator of the highest value. Clearness and transparency of skin mean clean blood, transparent tissues, and afford fair presumptive evidence of health throughout the body. Those conditions which produce a tawny, dingy skin, produce also a coated tongue, foul breath, weak nerves, a dull and clouded mind.

The blotched and pimpled or jaundiced skin is only a sign-board hung out to indicate the contamination and general vital disorder within.

A woman who breakfasts on fried eggs, griddle cakes and bacon, and dines on heavy meats, ice cream and pie, can not hope long to preserve her good looks, even though her face may be as fair as Hebe's. She will certainly suffer the retribution sure to follow all infractions of nature's laws.

Abundance of exercise in the open air, daily cold bathing, copious water drinking, avoidance of meats, rich sauce and spices, the free use of fruits, and moderation in all things, these are the best cosmetics.—*Good Health*.

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It has been learned that there are two tides of secretion of the gastric juice—the psychic and the chemic. When food enters the stomach its impact on the gastric mucous membrane induces the chemical tide. The psychic flow of the gastric juice is controlled and brought into action by the brain centers. Hence it is that things eaten with deliberation and relish, while the mouth waters, are much better disposed of by the processes of digestion than enormous quantities of more nutritious food swallowed in a mechanical manner.

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We should learn to give our bodies no more thought than is necessary to take the best care of them. No one is in the best condition of mind when he is continually thinking of himself. The persistent introspection of many people of their physical condition is a mental perversion close akin to mental disease.—*A Stuffed Club*.

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Physician—"Your boy will pull through all right. He has a wonderful constitution."

Mr. Tyte-Phist—"I am glad to hear it, doctor. In making out your bill, of course, you will not make me pay for what his constitution has done in pulling him through."



## *Shimmiel's Cloth-of-Gold and the Quickening of Allan Dorm.*

BY GLINN ALLSHINE.

Abdar Shimmiel stood motionless in the center of his secret chamber, gazing attentively into the mystic Cloth-of-Gold rhythmically undulating across the north side of the room as the gentle summer zephyr stole in at the window behind it and breathed upon it. This Cloth-of-Gold and a high-backed chair decorated in white and gold were the only objects in the room. The mystic Cloth seemed woven of two shades of gold thread, which to the eye gave the effect of revolving atoms of gold-dust and appeared to be a golden mist rather than a curtain. And such a living quality did it seem to have that whoever gazed into it became possessed of the idea that it was a veil floating between the physical world and the invisible, brighter world, and there was a momentary sensation as though the veil was about to part and reveal the beyond.

No mortal knew what Shimmiel beheld when he gazed into the Cloth-of-Gold; such persons as had sought the "Disciple," as he insisted upon being called, refusing all other titles, and who had caught a fleeting glimpse of the golden scintillations through the parted Japanese portiere of rainbow-hued beadwork that hung in the doorway between the inner and outer room, maintained that there was nothing strange about it, but certain favored ones who had received instruction from Shimmiel replied to questioners that it was wonderful, with an awed expression of the eyes that stimulated the curious, whose curiosity was never satisfied as the seal of silence closed the lips of those who knew. But those who speculated about it were confident that within those mystic folds of golden light Shimmiel beheld not only the things of the present, but those of the past and the future. Many sought him, but few were chosen.

The curtain hung two feet from the north wall, and no man had ever looked into the space betwixt the curtain and

the wall. No man on his life could have been persuaded to venture into it or to climb the outer wall to the window as high as the ceiling, that admitted air and light. Shimmiel presently turned and passed through the bead portiere into the outer room with an expectant air. The tinkling of the beaded strands had hardly ceased when a young man of a somber countenance stepped into Shimmiel's presence. He had a hesitating manner as though not sure that he had done the right thing in coming in so unceremoniously, but Shimmiel's welcoming smile and extended hand relieved his mind, and when he beheld a man in ordinary citizens' clothes, without robe or symbol, and looked into his clean-shaven face—no venerable beard, no long, waving locks about his shoulders—the awed look in his face lightened somewhat and he took the seat offered him and began to collect his wits.

"Most wise Father—" he began. Shimmiel gently interrupted him, but so kindly was his look and tone that the stranger was not embarrassed, "There is one Father; we are all his children and all men are brethren."

The young man looked into Shimmiel's face inquiringly. "It seemed the most fitting address for one so wise in the mysteries as you are reputed to be."

"No man can measure another man's realization of things eternal by his external conduct and mentality. I have demonstrated that I have learned the secret of making the inner and the outer one to a certain extent, but how do I know but that in the inner sanctuary of your soul there are grander realizations of the higher life than I have ever dreamed of?" And he looked upon the stranger with such a loving and joyful expression that his heart bounded with the transport of the re-birth of a great hope that he had almost worn out and had thought at times was quite dead. Could this man read the souls of men, and did he see that what he himself felt



within himself was there and was meant and was possible in the world?

"I saw you coming, and I read the desire of your soul. It is the desire of every awakened soul—to express its inner self in the outer existence."

"Yet I came to tell you how weak and blind I am, how almost at times I have a mind to give it all up and live the external life only."

"If you had given it up you would not have had need of me, and would not have come. But you cannot give it up; you are too awakened."

"But what is the use when the higher consciousness may be maintained but a few moments at most, and then the inevitable fall back into old conditions is the sequel?"

"Know you not that we are awakening souls; growing souls? These moments of higher consciousness are the results of our growth. We cannot gain heaven, the heaven of our desire, by a single bound—we must grow to it. These glimpses reveal to you the nature of the eternal life; they come to hearten you, to spur you on, to make you know the reality of that which you feel and oftentimes doubt because it eludes you. When you have actually grown to that place or state, your condition of beatitude will be permanent; until then there will be fleeting realizations."

The young man sat silent; pondering.

"I have a message for you," said Shimmie at length.

The red blood rushed to the visitor's face with the eagerness of his desire and the gladness of his anticipation.

Shimmie's eyes were deepest grey; in joy they looked blue, like the blue of the sky at noonday, and in deep thought like the evening sky. He fixed a fathomless gaze upon his pupil as he said, "The secret of life is growth; and the secret of growth is the making the inner and the outer man as one. There are those who imagine that to climb up to the heights and remain there is the goal of their desire. There are those who develop the power to do this for days and weeks; they think they have attained heaven. It is truly a higher state; not spiritual, but psychic; the world of mental phenom-

ena; it is the objective world of mind as the earth is the objective world of the physical life; the mind creates both; gives forms to thoughts that are born of the soul.

"A man, a soul, is a threefold being—physical, mental, and spiritual. To develop symmetrically he must live in each plane of his being. A soul is a perfect creation of God. It is created perfect. It is born into the lowest degree of existence that it may develop consciousness of itself and its individuality, which is the physical plane. All its growth is an unfolding consciousness of itself. If it lives wholly in the physical plane it does not develop in the other two, and if it dwells as much as it is able in the mental plane and neglects the other two, it decays in the physical plane and does not develop in the spiritual; and if it reaches after the spiritual and endeavors to remain there it decays in the mental and physical. The physical is the foundation, the visible, and the mental is the connecting vestibule between the outer and inner or the physical and spiritual. When the spiritual leads and the mental and physical are subject to it, we have a symmetrical, a balanced, poised man. That is right proportion, and without it there is no orderly development, only deformity. Without right proportion there is no satisfaction, no harmony, no stability—nothing but a reaching and straining, and a wavering, flickering, half-realization that tantalizes and eludes.

"Take this thought of right proportion home with you, and remember that growth is a becoming consciousness of the real self, the super-conscious soul where God reigns, and all is in its true order. Hold in mind that all your experiences are to aid you in the growing toward this at-one-ness; then you will never faint by the way, never question or despair, but go on joyfully and reverently seeing God's hand in all things, and the goal not a stopping place, but an ever-becoming blessedness.

"And above all things else consider that every revelation and realization is not only the opening of your eyes to the realities, but contains instruction for the expression of the real in the outer life,



And lastly, remember that these things are hidden from the worldly wise and prudent and revealed unto babes and sucklings; that is, those who come as children to be instructed, and as sucklings who seek life from life. Those who look no higher than their conscious self and feed on themselves, never get beyond their imperfect self, and the borrowed light of other men and their own dim consciousness is their wisdom, and very proud and puffed up they are with it. It is the blank tablet that takes the true impression, not that which is already covered with imprints. When you wish to receive light, don't speculate and sweat and labor; be still, be silent in your mind, retire from your busy outer thoughts, make your mind a white tablet, fix your mind on your desire, and watch and wait."

Shimmie took another chair and silently waited.

Shimmie took another chair and silently waited.

When she had become partially quieted she took her hands from her face and looked toward the wise man of whom she had come to ask advice. "Pardon me," she said with unsteady lips, "I thought I could be calm. My heart is so sore with harshness and coldness—" She stopped and flushed painfully. "Do not be kind to me, only just kind enough to keep me from being afraid to talk to you."

She smiled a beseeching smile that made Shimmie feel like weeping himself. He bowed gravely; "Feel free, and sure of my sympathy and the best aid in my power."

"I could not bear it longer," she began. "I feel as though it was crushing my life out. My heart is full of love; full of love for my husband; my whole heart and mind and soul is his. I wish, more than I wish anything else in the world, to make him happy. I want to be his joy, his comfort, his companion, his helper. My soul craves his love as he has mine. My heart is breaking with the affection it may not express, and for the affection I may not receive. How can love be happy without mutuality? I love my husband, but he—" again the sobs interrupted speech.

It was a long time before the grieving woman was able to go on, but at length she made another effort. "I am so ashamed of my behavior," she said. "I am so sorry—"

"There is no need to apologize," said Shimmie, "the sunshine follows the showers, you know; let us clear the sky, and then we can see more plainly."

"Oh, is there any sunshine for me do you think?" she asked with uplifted, wistful face. "When you look into the strange Cloth-of-Gold can you see into a woman's heart and understand, and find any remedy?"

For answer Shimmie raised his eyes to the eastern wall, and the woman, following his glance, saw what she had not before observed—a head of the Saviour framed in gold, and she looked full into the calm, strong, loving face.

After a silence, she said, "Yes, I know

The teacher vanished through the musical, rainbow curtain, and as its many pendants fell into place he caught a glimpse of the mystic Cloth-of-Gold. So absorbed had he been that he had completely forgotten this, his paramount object in visiting Shimmie. He had believed that if he could gain admittance to the secret chamber and concentrate his gaze upon this wondrous Cloth, he would see there all he craved to know of the mysteries of earth and heaven.

#### CHAPTER II.

Shimmie stood before the scintillating fabric with a half-sorrowful smile on his lips, looking intently into it. He had not long to wait before he again stepped into the outer room. Just crossing the threshold appeared a young woman. She stopped abruptly, gave Shimmie a tremulous, wistful glance, and clasped her hands tightly in her struggle to appear self-possessed, but at the first kind words the tear-drops trembling on her eye-lashes fell, and were followed by a flood of tears that choked her voice so that she tried in vain to speak. She sank into a chair near the entrance and covered her face with her hands.



how he loved and suffered, too, and was misunderstood and rejected and denied of those he loved and lived for." And then, with a sigh, "Is there nothing more to do, no other way, but to go on loving and enduring, as best one may?"

"No other way but to love, and be watchful of opportunities; to seek to grow wise and to understand."

The woman was still looking at the picture. "To long so to see him well and happy and wise, to feel that you might help him, and to have him scorn you; to long so to have him love and comfort and aid you and care for your welfare and happiness, and to have him cold and indifferent," she murmured as though to herself.

"Does he tell you he does not love you?" asked Shimmiel, seeking to gain some clue that would enable him to hold out a thread of hope to her.

At this question she nearly broke down again. "Yes, he tells me that I am not his ideal, that I cannot satisfy him, that he cannot love me as he longs to love, that my mind is too inferior, my soul too small, my personality distasteful."

"Yet he married you," remarked Shimmiel.

"Yes; he was lonely; he despaired of finding his ideal; he wanted someone to love him. And I—I—loved him so! I thought he would grow to love me. It seemed as though he loved me a great deal, and why should we not grow nearer and dearer with time?"

"And can you find nothing in yourself that is in your power to correct, that might make you more pleasing to him?"

"If I had no convictions, if I were always able to agree with him—. If I speak my mind when he asks for it, he is much offended and believes I differ from him for the pleasure of differing; if I seek for indefinite answers to escape offending him, he is angry still and calls me deceiving and untruthful. I can account for it all only by the fact that he does not love me. It seems when a man does not love, everything about the woman is displeasing; the same things would be pleasing in one he loved. He says I do not understand him, and I am

sure he does not understand me, for he misinterprets my motives and intentions and sees in me only selfishness and egotism."

"And what do you see in him?" asked Shimmiel.

"Oh, I see great possibilities of harmonious development; I see that, great as is his power to crush me, so great is his power to inspire me if he would, with abounding life and happiness, and so great is his power to receive inspiration and abounding life from me, and both of us from the Source. I feel the sweet and beautiful possibilities that blossom from truly united lives. I know there is no happiness in the world like that. I see within the outer man the soul-quality that I most love; to me he is an angel-man; to me he is the outer embodiment of what my soul inmost loves. That is why I love him more than any other; others are good, noble, loving, kind, but they have not the mind and soul quality that I love differently, with a different feeling from all others. It used to puzzle me, but now I know that marriage love is altogether different from friendship, however intimate it may be; of a different quality; a different nature; it is deeper, dearer, sweeter, nearest of all human relations, and most sacred, and nearest God.

"But all this that I feel and see, he does not; he does not find in me his complement, his inner self; instead of comforting and soothing and cheering him I only irritate him and make him nervous or weary or discontented, and he wants to get somewhere else where there are other people more to his mind. While I look up to him and see his aspirations, and gain larger views, he sees nothing worthy to look up to in my soul; it is a sealed door to him. He looks down on me and sees me small and poor; he neither trusts nor honors me; while I have all faith in what he is endeavoring to live, he has no faith in me.

"I try to live above my feelings, and I try so hard to keep my mind on pleasant and happy and uplifting thoughts. I try to hide my feelings and keep cheerful; I would not depress him with the knowledge that I am sad, that my soul is full



of heart-break, for love comes and goes at no man's bidding, and he cannot help his feelings toward me, neither can I help mine toward him; I can only hide my love, and shut it away from him outwardly, and not annoy or trouble him with it. I know what it is like, for others have loved me whom I could not love, and I could not like them very near me nor enjoy their caresses. He cannot endure to give me a loving greeting in the morning, nor good-by as he goes away for the day, the day that seems so long to me without him; nor to give me a loving greeting at night, nor receive one from me, and I am so joyful each night at the home-coming time. But he has no glad smile even, for me, and scarcely a word. For weeks and weeks, and for months he goes off daily without even seeing me, and at night after supper goes to his room with hardly a word; and Sundays he goes away to seek congenial friends.

"I am not blaming him, you understand; it is a miserable condition for him, and he has to endure it the best he can. He has such a sympathetic heart he will not leave me; he is sorry for me. But he is very impatient with me, for he thinks I am not trying to please him when I am doing my best, and to be able to think the truth would be worse still, for it is so hopeless. I know in my soul I am what he loves, for I love what he loves, but outwardly in mind and personality I am not at all what he loves, and he can believe only in what he sees outwardly expressed.

"I often think I can endure it no longer, and that I will be the one to go away, then he will not have the reproach of leaving me. I think it would be more bearable to be where I could not see him at all or be near him, than to be so near and yet so separated from him. Affection is as natural as breathing, and repressing it is like smothering one's life. But when I get to thinking of it my heart cries out so with the pain of it that I think it is easier after all to be able to live under the same roof with him and to do some little service for him."

Shimmie's eyes were tender and misty

as he looked upon the drooping form before him and listened to the pitiful recital. He rose to his feet as she ceased speaking, and she, too, arose, thinking he was about to dismiss her. Instead, he went to her and took her tenderly in his kind arms. "Dear, loving heart," he said in gentlest tones, "God give you peace and light."

She gave a long, fluttering sigh and remained motionless in his embrace, but after a moment she stirred and looked up at him with quivering lips and eloquent eyes. "I am better," she said; "you are so good to me."

With one arm still about her he led her toward the inner room, and as he parted the curtain she gave him a startled glance; was he really about to take her before the Cloth-of-Gold? That priceless boon so many craved in vain?

Shimmie placed the white and gold chair before the curtain at some distance from it and, seating the woman in it, withdrew again to the outer room. Half an hour later when he went to her she looked up with a calm smile.

"What did you see?" asked Shimmie, taking her by the hand and leading her out of the room.

"I saw myriad revolving particles of gold," answered the woman, "but out of it as I gazed seemed to emanate a great peace. I am better now; I am strong again. I can go on now. I feel as though I had found God once more and He was upholding me. It seems as though I was submerged in my feelings until I was like to perish of them. I do not know how to thank you for your great favor and your kindness to me."

"You can thank me," said Shimmie with his kindly smile, "by coming here every day that you are free to do so and spending half an hour before the Cloth-of-Gold. And remember," he added, pointing to the head of Christ, "patient love ever seeking the wise way and ever hoping for the happy consummation. Do not think what it is to be, nor how, nor when, only that it is to be. It may be what you feel that you wish, it may be otherwise, but it will be the happiest for all."

(TO BE CONTINUED.)



# CONTRIBUTIONS AND SELECTIONS

## *New Thought and the Christian Religion.*

By REV. CHAS. A. BUSHING.  
Meadville, Pa.

In reading the article of Mrs. Margaret Le Grange in the July number of the *Stellar Ray*, it seems that some have not apprehended the Christ of God or his teaching correctly. I do not intend to write an apology for the Christian religion, for it needs none. Its works speak in louder voice and bear stronger testimony than anything man can say. While we are ready to acknowledge that there have at different times been errors of teaching and doctrine in the Christian church, there was also a power taking hold of men as it found them and leading them forth from their environment into a higher life. The movements which have led man from the lower state of civilization onward and upward to his present state of enlightenment have been in the church or sprung from it, and were none other than the spirit of the Christ.

Who teaches the fatherhood of God and the brotherhood of man with such convincing power but a disciple of this same Christ? There were none who could come to the dead, callous hearts of men and touch them with such a potent finger as to cause them to awaken to the new ideas of love, which should even transcend brotherhood and stand in unity of the whole human race, but the divine Christ. If we but study the progress of humanity with an unbiased mind, and keep free from prejudice, as becomes honest students searching after the truth, we must acknowledge the power of Jesus Christ as being supreme in its good to humanity. The people who have tried to make their lives conform to His teaching are the ones who have obtained the highest standards of enlightenment.

The spirit of the new thought or the new psychology, in its true attitude, is not away from, but nearer to, Christ,

for in Him is our light, and by His spirit are we led into all truth. The so-called mysteries of the Christian religion should disappear when the child-mind can comprehend the Father's mind. Mysteries are not in God, but come from the limitation of the finite mind of man. When the finite shall have become infinite, and able to enter the deep things of God, mysteries shall disappear. But it is useless to deny that mysteries do exist at present. Seeing that we are not, by our position as children, able to sit in judgment upon the acts of the Father, let us take heed, lest we find we are opposing the light, instead of being disciples of the same.

The fact that there is a cry of the human soul for more light is an evidence to me that God is leading His children forward, and that when the time is come He will give it. At the present time we are as children rejoicing in the early dawn, feeling the glorious day which is about flooding the world with God's light in answer to the cry of the souls of His children. Until we are prepared to receive and use the higher truths of God, we need not expect them; they are to be a blessing God in due time will give us.

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St. Louis, U. S. A., Aug. 15, 1907.

Editor: "STELLAR RAY,"  
Detroit, Mich.

Dear Sir:—As physicians have long advocated the passage of laws to prevent the substitution of drugs by dishonest druggists, your readers will be very much interested to know that New York State has recently enacted such a law which Governor Hughes has just signed. This law makes it a misdemeanor, punishable by fine, for any person to substitute any ingredient in a prescription or other order for drugs. Upon a second conviction the offender must be sentenced to imprisonment, and on the third offense, he loses his license to engage in the drug business in any capacity whatever, in addition to being imprisoned.



This is a most excellent law and one which many other States will undoubtedly pass at the next session of their respective legislatures.

We enclose a copy of said law, knowing it will interest you and deeming it probable that you would like to publish it, in whole or in part, in the next issue of "THE STELLAR RAY."

With kindest regards, we remain, ever

Sincerely yours,

THE ANTIKAMNIA CHEMICAL CO.,

Frank A. Ruf, Pres. & Treas.

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### *Amendment to Section 401, Penal Code State of New York.*

Section 401 of the Penal Code has been amended so as to read as follows:

Any person, who, in putting up any drug, medicine or food or preparation used in medical practice, or making up any prescription, or filling any order for drugs, medicines, food or preparation puts any untrue label, stamp or other designation of contents upon any box, bottle or other package containing a drug, medicine, food or preparation used in medical practice, or substitutes or dispenses a different article for or in lieu of any article prescribed, ordered or demanded, or puts up a greater or less quantity of any ingredient specified in any such prescription, order or demand than that prescribed, ordered or demanded, or otherwise deviates from the terms of the prescription, order or demand by substituting one drug for another, is guilty of a misdemeanor; provided, however, that, except in the case of physicians' prescriptions, nothing herein contained shall be deemed or construed to prevent or impair or in any manner affect the right of an apothecary, druggist, pharmacist or other person to recommend the purchase of an article other than that ordered, required or demanded, but of a similar nature, or to sell such other article in place or in lieu of an article ordered, required or demanded, with the knowledge and consent of the purchaser. Upon a second conviction for a violation of this section the offender must be sentenced to imprisonment, for a term of not less than ten days nor more

than one year, and to the payment of a fine of not less than ten dollars nor more than five hundred dollars. The third conviction of a violation of any of the provisions of this section, in addition to rendering the offender liable to the penalty prescribed by law for a misdemeanor, shall forfeit any right which he may possess under the law of this state at the time of such conviction, to engage as proprietor, agent, employee or otherwise, in the business of an apothecary, pharmacist or druggist, or to compound, prepare or dispense prescriptions or orders for drugs, medicines or foods or preparations used in medical practice; and the offender shall be by reason of such conviction disqualified from engaging in any such business as proprietor, agent, employee or otherwise, or compounding, preparing or dispensing medical prescriptions or orders for drugs, medicines or foods or preparations used in medical practice.

Section 402. This act shall not affect or impair any liability, penalty or punishment under the provisions of section four hundred and one as the same existed prior to the time this act takes effect, but the same may be enforced, prosecuted or inflicted as fully and to the same extent as though this act had not been passed; and all actions civil or criminal instituted under or by virtue of said section as the same existed prior to the passage of this act, and pending immediately prior to the taking effect hereof, may be prosecuted and defended to final effect in the same manner as though this act had not been passed.

Section 403. This act shall take effect September first, nineteen hundred and seven.

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### *Alleged Methods of Singing.*

*By Carl Young.*

Physiology and anatomy are not an analysis of the human voice, much less have they anything to do with the unfoldment of the gift of song.

There is not a printed sentence recorded in the annals of history that even savors of a system—a method for training the voice. A careful research of the writings of the great teachers



shows that they have been substituting the physiology of vocal structure for the *real* law of development. Much has been made of the various systems of breathing, which, for the purpose of learning to sing, is a travesty upon infinite law. Those so-called systems are merely notions, the endeavor having been to establish a relation of some system of breathing to tone production. Both the old Italian school and the new, base their alleged systems of singing upon physiology and anatomy, and systems of breathing. One has only to glance at an historical sketch of these schools in order to discover the truth of this statement. \*

The world-renowned Manuel Garcia in "Hints on Singing," the eminent Mr. Bach in "Principles of Singing," the revered Lamperti in "A Treatise on the Art of Singing," Marchesi's "Method of Singing," Lilli Lehmann's "How to Sing," William Shakespeare's "Art of Singing," our Frank Tubbs' "Science and Art of Breathing"—all base their so-called methods of singing upon scientific knowledge of physiology and anatomy, and notions of breathing.

These great teachers (for we must call them great only because of their extraordinary musical genius) all stumbled over the bugbear—physiology and anatomy of vocal structure. The world of teachers has followed in the wake of these so-called great masters, resorting to systems of physiology and anatomy, and alleging them to be methods of singing. There is one exception—viz: the honest, conscientious teacher who can sing, and who bases his ability upon common sense.

State organizations of teachers of singing, such as have been recently advocated in New York, organized for the purpose of elevating the vocal profession, would be a step in the right direction. They could render the public a great service in the immediate future, but it would be a difficult matter for these associations to secure the sanction of Congress in the issuance of a licensed privilege to teach singing until they first could present Congress with a method.

A METHOD is a regular way of doing something, and it derives its name from the thing to be accomplished through a regular order of procedure. A method of singing, then, should teach the VOCAL ENTITY (form-being; the invisible abstract) through a regular order of procedure. A method of physiology and anatomy teaches function and structure which is not a method of singing.

Mr. Edison discovered how to gather electricity and motor it for the use of man, but he cannot tell what electricity is more than to say, perhaps, that: Electricity is liquid vibration, capable of infinite development, containing the life principle.

Artistic tone is electric vibration, inevitable and invisible, capable of position, direction, extension, elasticity and intensity, containing the life principle, but no one knows its composition—what it is. Artistic singing, then, is the science which treats of the law of vocal tone, and the art of its application.

If the law of vocal tone is pointed out in such a manner as to unfold the Gift of Song—the Musical Genius—every atom of the physical structure will obey immutable law, and the student will use absolutely correctly all the muscles which aid the breathing. Every organ of vocal structure will respond in harmony with the LAW without reference to rates of vibration, bones, breath, registers and muscles, and not only the specific vocal structure, but the entire physical being will become the resonator.

The brain is the real vocal organ. The law of vocal tone points out the thought tone—the real vocal entity which has form, and superinduces thought-color. There are seven distinct forms of tone which the mind can be taught to recognize as distinct vocal entities. These forms, when pointed out, are as easily recognized as the letters of the alphabet; they compel the correct development of physical structure and artistic breathing; they are the brushes with which the artist paints song-pictures,



Beecher said, "Cheerful men move through life as a band of music down the street, flinging out pleasure on either side through the air to every one far and near that can listen."



### *Swedenborg as a Mystic.*

There are a good many stories about Swedenborg's attainments as a seer. He talked with his old friend Polhammer as he stood by the open grave watching the interment of his own body; he declared that Count Eric Brahe, who was beheaded with Baron Horn, was with him for some days after his execution, but the three stories which can be attested by outside evidence are as follows:

On one occasion he was with a party of friends at Gottenburg. He was pale and worried and told those present that a fire had broken out at Stockholm, which was three hundred miles distant; that his own house was in danger, whilst one belonging to a friend was already destroyed. At last he exclaimed with evident relief: "Thank God! the fire is extinguished the third door from my house." Every fact that he had given was afterwards exactly verified, including the hour when the fire was over-come. The second story relates how Madame de Marteville, widow of the Netherlandish Ambassador, was sued for a large sum of money after her husband's death. She came to Swedenborg in great distress, telling him that she knew that her husband had paid the sum and that he had obtained a receipt for it which she could not now find. Swedenborg promised to help her if he could, and he called a few days later to say that he had seen M. de Marteville, who had left him very suddenly, saying that he was called away to his wife on a matter of importance. The widow replied that her husband had appeared to her in a dream that same night and had told her where to find the receipt, which she had discovered in a drawer which also contained a hairpin set in brilliants which she had long lost. The third story related to Queen Ulrica, who asked him

one day if he had ever met her brother, who had recently died, in the world of spirits. He replied that he had not, but shortly afterwards he called at the palace, approached her without ceremony and whispered something in her ear which caused her to start and turn pale. "There is only God and my brother who can have known what he has just told me," she said afterwards.

Swedenborg was a great deal in London, where he was known and admired and had several good friends, but his small knowledge of English and the impediment in his speech precluded him from any real intimacy. His slight figure, with its fine features and hazel eyes, was well known in the neighborhood of Cold Bath Fields, where he lodged, and he was often seen stopping to talk to the children, for whom he used to carry sweetmeats. He was always dressed in an old-fashioned suit with lace ruffles, and wore a full-bottomed wig, carrying a sword and a gold-headed cane. On Christmas Eve, 1771, he had a stroke of apoplexy, and on March 29, 1772, the day he had foretold that he would go to the spirit world never to return, he died at the hour which he had himself named. Ferelius, the minister of the Swedish Lutheran Church, who administered the Sacrament to him on his deathbed, asked him if he had spoken the truth as to his visions. The dying man propped himself up in bed and replied solemnly: "Everything that I have written is as true as that you now behold me; I might have said much more had it been permitted me. After death you will see all and then we shall have much to say to each other on this subject."

He was nursed through his last illness by the wife of the wigmaker, Shearsmith, with whom he lodged, and her maid, and the latter said that he looked forward to death as if it had been a holiday or a merry-making. When the clock struck five, he asked the hour, and when they told him he said: "It is well, I thank you, God bless you." They were his last words.

Whether the student of Swedenborg's philosophy approaches the subject with a credulous or an incredulous mind, he



can scarcely help agreeing with Carlyle that he has been in the company of the high and perennial in human thought.—*Occult Review*.

\* \* \*

### *National Provision for Old Age.*

Practically every profession in France has its own Self-Help Society, and all have their central connection with the Federal Union of Mutual Help Societies in Paris.

Although the honorary members voluntarily surrender any and all claims to advantages of membership, there has at no time been disposition among them to withhold their share of aid in time of trouble.

Moreover, it is common for one who has joined as a regular member, but has become independent, to voluntarily withdraw from benefits and become an honorary member.

Years of experience have evolved an ideal working law for the complicated organization; there is an arbitration board which arranges disputes between societies and individuals; there are provisions for the easy transference of a member from one society to another, if he desires, without losing any of his rights; character of candidates for membership is so scrutinized that proper personnel is assured.

Another beneficial result for confederation: As a rule the individual societies cannot afford to carry a sick member for longer than six months. In spite of this, by means of a small assessment on all the societies of a department, the union at the end of six months will take charge of all cases and maintain the sufferers until demise or complete cure.

Moreover, at the instance of a reasonable number of members, the union will secure physicians' services and pay druggists' bills for the afflicted, which services can be secured on much more advantageous terms by the union than by individuals.

Again, if the local druggist refuse to give materials on the terms common in such cases, the union is empowered by law to establish mutualistic drug stores.

There are already thirty-five such

pharmacies in France. Paris has two and establishment of twenty more is now under consideration. Of these institutions it is said that they can sell first class drugs at a rate of 30 or 40 per cent lower than is ordinarily paid for even drugs of questionable purity.

Dispensaries and sanitariums are being built by the union.

But without doubt the most generally praised feature of the system is that it permits the guarantee of a certain pension to members upon retiring from labor—it baffles the wolf of old age.

Practically, all the beneficial societies in the country are amalgamated with the central union. They represent an aggregate membership of 4,000,000 in 24,000 societies, with total paid-in resources of \$90,000,000.

Naturally, the law encourages a system which prevents pauperism, thus minimizing the need for poor-houses and hospitals, and which tends to lessen crime, thus limiting the need for jails and penal institutions.

So the French government subscribes a franc (20 cents) per member each year to every society based on mutualistic principles; and gives a half franc a year per member to those societies which are not "full mutual"—that is, which aim at only one of those objects, relief in sickness and relief in old age.

But the state gives preference to the old age side of the societies—it each year adds an amount equal to a quarter of the invested sum for an old-age pension fund. Since all of the union's money invested brings an interest of 4½ per cent, it will be seen that the societies are well prepared for the visit of misfortune.

Prominent among the advantages which France claims for its mutualist system are the facts that it reduces the expenses of tax gathering and takes care of the indigent with less expense to the individual, since privately managed institutions are always more economically managed than those run by the state.

### *In Australia.*

Do provisions for old age thus approaching the millennial exist anywhere else than in France?

Yes, indeed, and to find them one must



go to a country which has in many other respects taught advanced methods to the rest of the world—Australia.

In New South Wales, Victoria and New Zealand are to be seen provisions in this respect far outclassing those in Great Britain and the United States. Yet the people of these countries are not satisfied.

Plans are on foot in Australia to combine the various societies into a national order and to provide absolutely against indigence on the part of a single citizen. A commission appointed to look into the merits of the various societies has reported, and the government is expected before long to complete a system.

In New South Wales, heretofore, the maximum pension has been \$130 a year, and for married persons somewhat less than \$95 each a year.

The possession of other resources is not a bar to the receipt of a pension, but the total income inclusive of pension must not exceed \$260 a year, and there are restrictions as to the value of property that may be held.

The system is administered by police magistrates, with boards, and the statutory age at which a pension may be claimed is 65 years, although physical unfitness justifies an earlier application.

There are in New South Wales 22,000 pensioners—aliens and those who have resided in the colony less than twenty-five years are excluded from membership—and the total cost is \$2,540,000 per annum.

In New Zealand, with almost identical regulations, the pension funds number 11,770 beneficiaries, the total yearly cost is \$1,625,000; but the running expenses are only \$19,680 a year against \$99,680 in New South Wales.

The very lowest administrative cost, however, is found in Victoria—only \$8, the commercial man; the mental strain 495. In Victoria there are 11,452 pensioners, who cost the state \$1,025,000 a year.

"One for All, All for One," might well be chosen as the watchword of this Australian movement. For there is a growing conviction that the concern of one is the concern of all, that if a single worthy individual be uncared for when his hu-

man machinery breaks down, the whole body politic must suffer.

#### *In England.*

Long active in endeavor to care for the aged and afflicted on a humane basis, Englishmen are now especially stirred up over the question.

Of remarkable efficiency, the working-man's insurance feature of British life has yet failed to fully meet the exigencies of the times.

The system provides a safe and sure revenue for toilers in the event of their being overtaken with disease or accident; for instance, if one discovers that he has tuberculosis, he can quit work long enough to take the rest and fresh-air cure, knowing that his family will be fairly well provided for in the meantime.

Of infinitely greater scope is the plan now under consideration by the chancellor of the exchequer—he has, indeed, decided to accept the plan in principle, and only hesitates in order that the financial side of it can be looked into.

If this plan be accepted by the government, a pension of \$2.50 a week will be granted to every British subject in the kingdom over the age of 65 who applies for it—no inquiry as to the deservedness of the applicant, the means of securing the money, or anything else but civic right.

Britishers, perhaps, you have noticed, are long-lived people—there are over 2,000,000 of them on the "Tight Little Isle" over 65 years of age, and to give each of them the pension suggested would cost the government \$130,000,000 a year. Not more than a fifth of the sum is now at the disposal of the British exchequer, and how it is to be raised in the future has not been solved.

One suggestion that has been made is that for the first year pensions shall be paid to persons past the age of 75, in the second year past 70, and the third year, 65 and upward, thus gradually adjusting matters to the new conditions; and that, in addition, one-tenth of the pension fund shall be raised by local taxation.

The Labor party objects strenuously to any authority on the part of any official to discriminate between the "deserving" and "undeserving" poor, and holds that



the best plan would be to begin with the women, who form the most needy class, next, married men and widowers, and that single men shall be pensioned only after those other obligations have been met.

But whatever plan may be finally adopted by parliament, there seems no reason to doubt that old age in Great Britain will shortly be provided for.

#### *In Germany.*

Already the Germans have made long strides along this line. In the last twenty years there have been paid out in Germany over \$555,750,000 for sickness, \$232,750,000 for accidents and \$13,500,000 for old-age support.

Twenty-five years ago Prince Bismarck announced to the reichstag that the then emperor, William I., was determined that the state should systematically assist the working people of both sexes by furnishing insurance to cover disability by accident, sickness and old age. Five years later such a system was inaugurated.

Now, with the system fully tested, Germany is somewhat divided as to its efficiency. Socialists declare the insurance insufficient, the provisions not radical enough; Liberals and Conservatives are more nearly satisfied.

Contributions to the fund by employers and employed are compulsory. In case of sickness two-thirds of the expenses are paid by the employe and one-third by the employer; in accident cases all expenses are paid by the employer, and in cases of pensions for old age half the expenses are paid by the employer and half by the employe, the government supplementing each pension with \$12.50 yearly.

The total amount paid in since the law was passed is something over \$1,656,750,000, and 60,000 persons have been placed on the pension roll.

Strange, isn't it, to contemplate that of all the great nations the United States should be last to provide for her human machines when they have been sentenced to the scrap pile?—*From the Detroit News-Tribune, Sunday Edition.*

What if it does look like rain, it is fine now!—*William Smith.*

Train yourself to be quiet, deep and strong; never be in a hurry; do not rush; do not become nervous; but go about your work, *knowing* that you will have plenty of time in which to do it. Ere long this attitude will become second nature; then you will find that in the serene life you can accomplish just as much in two hours as you formerly did in three or four, and never feel tired.

Work never makes a person tired; weariness comes from discord, hurry, nervousness, strenuous activity and the like; never from work.—*Eternal Progress.*



#### *Carl Schurz's Strange Premonition.*

A personal experience of great psychological interest is told by Carl Schurz in the September instalment of his *Memoirs* in McClure's:

"When, after a quiet sleep, I woke up about daybreak on November 23rd," he relates, "my first thought was that on that day I should be killed. It was as if a voice within me told me so with solemn distinctness. I tried to shake off the impression and to laugh at my weakness in listening to that voice a single moment. But, while I met my companions and went about the performance of my duties in the accustomed way, the voice would always come back: 'This day I shall be killed.' Once I actually came very near sitting down to write a 'last letter' to my wife and children, but a feeling of shame at my superstitious emotion came over me, and I desisted. Still the voice would not be silent. I busied myself with walking about among my troops to see that they were in perfect fighting trim for the battle, which we expected to open at any moment, but the voice followed me without cessation. I made a strong effort to appear as cheerful as usual, so that my officers might not notice the state of my mind, and I think I succeeded. But what I could not conceal was a restless impatience that the impending action should begin."

The forenoon passed without any serious engagement. About the middle of the afternoon Schurz was halting on



horseback, with his staff, when he heard a shell coming, as he judged, straight toward him.

"This is the one," I said to myself. The few moments I heard it coming seemed very long. It struck the ground under my horse, causing the animal to give a jump, broke the fore legs of the horse of one of my orderlies immediately behind me, struck an embankment about twenty yards in the rear of me, and then exploded, without hurting any one. The effect was electric. The voice within me said: 'This was the one, but it did not kill me after all.' Instantly the premonition of death vanished, and my usual spirits returned. I never had such an experience again; but I have in vain tried to find an explanation for that one."

\* \* \*

### *The Power of the Imagination.*

It is conceded by scientists that imagination has much power as a curative agent. A concrete example occurred in the experience of Sir Humphrey Davy. A man suffering from paralysis went to him to be treated by electricity. When the patient had seated himself, Davy, as a preliminary, placed a small glass thermometer beneath his tongue to take his temperature. The sick man thought that this was the instrument for curing him, and declared that he felt it run through all his system. Davy, curious to see what lasting effect the imagination would exert, did not deceive the man, but sent him away, telling him to return daily to have the treatment repeated. The man did as he was told, and daily sat in a chair with the end of a little thermometer tucked beneath his tongue. In a few days the paralysis was completely cured by the patient's own imagination. Another instance of the power of imagination is the end of Payne Knight. His name may not be familiar to every reader, though those who have seen the fine collection of coins, bronzes, gems, etc., which he bequeathed to the British Museum cherish a tender place in their hearts for him. He was a great sufferer, and repeatedly longed for death. At last he came to the breaking-

point. He decided that he would once and for all end his misery. Prussic acid was the medium chosen, and he laid in a supply of the strongest. He poured out a terrible dose, and for a moment sat contemplating it. He raised the glass to his lips, then fell back dead, before a drop had moistened his tongue.—*Health Record, Bedford Sq., London, Eng.*

\* \* \*

### *Child Study and Education.*

In this day of juvenile courts, vacation schools, playground movements and congresses on school hygiene it will surprise no thoughtful man to hear that in Paris one of the most eminent of the French psychologists, Prof. Albert Binet, has established a remarkable laboratory for the scientific study of "the physical, mental and moral value" of children. The study is not academic; it has a practical pedagogical side, and those who are connected with the laboratory believe that every great educational center ought to have a similar institution, in order to separate the normal from the more or less abnormal children and to adapt the courses and methods of the schools to the respective capacities of the several classes of pupils.

Take children at any given age, and an examination of them will reveal the existence of a certain average type as well as of superior and inferior types. Some children at 12 have the development of the average child of nine years of age. Some are maturer and can easily accomplish tasks that are beyond the power of the average child. Again, examination reveals differences of nervous organization, capacity and temperament, and throws much light on fitness for these and unfitness for those studies.

These are things which modern educators recognize as valuable. Special schools are now established for abnormal and manifestly weak and underdeveloped children, but much more remains to be done in the direction of separation, of adaptation, of safeguarding health, of deciding on proper discipline and other treatment, and this can only be done under the guidance of science—the science of experimental and practical psychology.—*Tribune, Knoxville, Tenn.*



Whenever we send out loving thought in generous profusion, every part of our environment echoes back a sweet benediction.—*Henry Wood.*

\* \* \*

### *Vital Prayer.*

BY ELEANOR KIRK, NEW YORK.

You need help. You cannot get along another day without help. You haven't any money, and money you must have. You have tried to earn, and no one would employ you. You have tried to borrow, and no one would lend. You have asked those whom you thought were your best friends. The reply was that they had all they could do to keep themselves afloat. You have even tried to hire money on your scanty furniture. It wasn't worth bothering with. And now you haven't a dollar left in the world. Why are people so hard? you ask yourself. Surely the world owes you a living. You have always tried to be kind to your neighbors, but now that you are in a hard place, everybody avoids you. You did not ask to come here, and you are not responsible that your husband should die and leave you with a family of young children, with no means of support. How can God be good and leave one of His creatures so cruelly?

We have all listened to complaints like these, and perhaps some of us have made them ourselves. That another dollar usually came before starvation laid us low, did not cause us to change our tune. What was a dollar? Many dollars were needed, and somebody must come to the rescue.

It does certainly seem strange that in all this world full of people there is not one human being to come practically to the front and lift such loads of sorrow. And there is no lack of kind hearts. In the awful night watches the sufferer may perchance call up the names of the rich men and women of the earth, and when day dawns pour out their pitiful cases to them. It does no good. The letters never reach. A really sane person would never expect them to.

But these dear ones, how they agonize! and not because there is really any-

thing to be miserable about, but because they do not know who they are, what they are, or where they are. They are laboring under a chronic hallucination which is not to be wondered at considering the general education of the race.

"Nothing to be miserable about?" they say. How false and how heartless. No health, no money, no friends, and cares without number; "what do you call that?"

A lie. Your body is full of health, your bank is full of money, you have a world full of friends because you have God. God is your life. God is all there is, and all the suffering that has come into your life is by reason of your blindness to the first commandment—"Thou shalt have no other gods before me." You have ignorantly worshipped other gods, and you are having exactly the kind of a time that everybody else is having who is engaged in the same business. Look about you.

You declare that you have poured out your very soul to God and He hasn't noticed you. You are just as sick and just as poor as ever.

Such prayer as that is never answered. Now suppose there was a God who replenished everybody's purse at the moment of asking, and brought everybody out of trouble as soon as the pains of sin became unbearable. Where would be the incentive to repentance and reformation? But the miserable ones do not think of these things. They suffer, and when everything else fails they turn their attention to a god of their own making, presumably in the sky, and their petitions are long and eloquent. And there is no one to hear. Think of the millions of prayers pouring out all over this broad earth every moment of every day, and not one arriving.

You see—to be very plain and simple—it was all fixed in the first place. In other words, God has always been the father of all His children. Everything was arranged for their comfort and happiness. All they had to do was to desire with faith and take what they wanted. "All things whatsoever ye pray and ask for, believe that ye have received them and ye shall have them."



Such faith may seem hard to lay hold of, but love and expectant attention will do the work. Desire and expectancy are said to be "bride and bridegroom."

To expect what you want because you are God's child, and "joint heir with Jesus Christ," is quite different from expecting benefits to be peddled out whenever mortals consider them necessary, or desire to be relieved from awkward and painful positions of their own making.

Think of it! To know that you haven't to beg for health—that it is yours already, just for the claiming; and that God does not send disease and poverty upon His children! Too good to be true, you say? Investigate the matter for yourselves. At the first move declare boldly that God is your real and only Father, and that everything He has is as much yours as His. Constantly repeat these statements. Knock on the door with all your might, and it shall surely open to you. If pain and poverty continue with you a while, do not be discouraged, and don't keep asking questions; and don't talk of your feelings or experiences until you get out of the woods. Then you will have no desire to. You will find that you have been living in cob-webs, as flimsy as they were disagreeable.—*Power*.

Little Fred's father had been away for several days, and every night he added a special appeal in his behalf to his prayer.

"Bless papa and take care of him while he is away," he added one night as usual, when he suddenly raised his head and listened. "Never mind about him now, Lord," continued the little fellow, "I hear him down stairs."

\* \* \*

### *Tolstoi at Home.*

*In Spite of Advanced Years His Work Is Rigidly Kept Up.*

A tourist who saw Tolstoi recently in his home writes: "Despite his years and his broken health, Count Tolstoi leads a remarkably regular life. His day begins at 8 o'clock in the morning, when

he goes to breakfast. Then he takes a walk of about two miles, in the course of which he must take frequent rests. At 10 o'clock he receives his mail in the family room. The important letters he answers the same day; those of less worth his daughter answers and he signs the letters. After the letters come the papers and magazines, which keep him busy until 12 o'clock, when he leaves the family circle and goes to his own room and works until 3 o'clock. At present he is engaged on a "reader" for the public schools.

"Punctually at 3 o'clock he appears in riding costume, mounts the horse which is waiting for him and rides two hours. On his ride along the roads, well known to him, he is saluted by every peasant he meets. At 5 o'clock he meets his family at the chief meal—purely vegetarian—and when this has been finished he resumes his work, which lasts until after 7 o'clock, with an interruption of a short time after 7 o'clock, when a group of thirty peasant children come to him for religious instruction.

"The children who enjoy this privilege are so enthusiastic about their teacher that much competition exists as to who should be in the class, and many parents and elders have asked to be permitted to attend the evening sessions."—*Detroit Sunday Tribune*.

The highest compact we can make with our fellow is, let there be truth between us two forevermore.—*Emerson*.

\* \* \*

### *A Pretty Custom.*

One of the prettiest religious customs in all the world prevails in Mexico. No matter what may be the station or wealth of the individual members of a parish, all are dressed alike when they attend church. Women may, and do, possess Parisian gowns, but they are not for vulgar display in the house of God. All women must dress for church in plain, black gowns, with black mantillas for the head. Thus do the priests of Mexico impress on their people that, notwithstanding earthly disparity, all are equal in the sight of God.—*Traveler*.



## BOOKS AND PERIODICALS

### *The Law of Financial Success.*

BY EDWARD E. BEALS.

*Formerly Manager of The Science Press; Now Secretary of The Fiduciary Company.*

The large number of calls for this remarkable and much needed book in quantities, led to its offer at a considerable reduction from the regular price in order to distribute it more widely among those who desire to apply its practical philosophy.

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What most of us want is "all 'round" success, but what we must remember is that no one can be an "all 'round" success without Financial Independence. No matter how much good a person may want to do, he is handicapped by a lack of money. All the air-castles that he has built; all the beautiful plans that he has created; all the cherished desires to do good—all go unfulfilled because there is no money with which to complete them. Before these air-castles can become real buildings; before these plans can become realities; before these great desires can be fulfilled; before any of

these great things can be manifested into living realities—the law must be seen, understood, and put into conscious operation. And the purpose of this little book is to tell you how to do it!

For several years the writer has seen the need, among advanced thought circles, of a book filling this want. In his own life he has found that Financial Success is not a matter of grind, and rush, and fight and struggle. It is a matter of getting into harmony with the law, and then following that law to its logical conclusion. In this little book he will place this information and the result of his experience. In it he will state the law—how to get in harmony with it—and what to do to keep in the closest touch with it.

This book is no magic potion to be swallowed with wonderful results—it is, instead a plain statement of the law, so that all who run may read, and then act. And he who acts will win success, because he is following the law that has been laid down from time immemorial. Whether rich or poor successful or unsuccessful—it matters not—this book will be of great value to you. If you are a natural money-maker, you must have been using this law unconsciously, and in such case this book will enable you to do *consciously* that which you have been partly doing unconsciously. If you are unsuccessful, and money seems not to be attracted by or to you, this book will guide your thought and actions into proper channels where you will be able to manifest the law and thus get the highest possible results.

### *Selections from the Key to Spiritualism.*

Price, \$2.00. Address all communications to the Esoteric Literature Society, P. O. Box 153, Jamaica, N. Y.

It is almost impossible to make the unsophisticated believe that a glass of water teems with animalculae, without



demonstrating the fact with a microscope. It is equally difficult to convince the natural mind of spiritual truths before the spiritual light has descended upon it.

In moments of spiritual insight we have glimpses of ethereal beings whom we recognize, to say nothing of places and forms we do not recognize.

The spirit is virtually *en rapport* with the souls of the astral plane through electric expressions and impressions—spiritual telepathy, intuition, dreams, visions, revelation.

Those who would receive revelation by dreams or by introspection must keep their minds pure, free from evil thoughts and noxious vapors from gluttony or drunkenness.

To receive perfect mental vision—literal or allegorical—the mind should in no way be troubled or prejudiced.

The bodily functions are weakest and the brain least active in the early dawn of the morning; then the mind becomes more receptive to the occult impressions of the electrical ether of the psychic plane.

The visions are distinct, clearly suggestive and easily remembered on awakening.



### *The Kingdom of Love.*

BY HENRY FRANK.

Author of "*A Vision of the Invisible*,"  
"*The Shrine of Silence*," Etc.

May be purchased of The Stellar Ray Book Department for \$1.00. The works of Mr. Frank are overflows from the kingdom of love and wisdom sparkling with gems of truth. They open the portals of a new life to every one who reads them. Following is an extract from "*The Kingdom of Love*."

Some women always succeed in raising exquisite and enviable flowers; some farmers never fail to secure a good crop, sometimes even when the season is against them; while others invariably fail, though their labor be toilsome and their ambition intense.

Who shall say that the heart of the flower feels not the quality of the heart that woos it? Who shall deny that the

apple and the peach, the pear and the plum, wait patiently within the vernal womb for the love that shall best usher them to birth and beauty?

The very touch of the pruning hook seems to possess some mystic power and as it is swayed with sympathy and tenderness or roughly and indifferently, affects the unborn seeding for good or ill.

I knew a woman once who secured abundant wealth from a comparatively small vineyard. Her crops were never known to fail, in favorable season or ill. The velvety sheen of her even rows, the rich green of each proud leaf, the round, big-bosomed grapes that hung in ponderous clusters from the tender vines, were the envy and admiration of the entire neighborhood.

Oft asked how she so well succeeded, her simple reply was, "I love my vineyard so; each leaf and branch, each tendril and cluster seems to be a very child of mine; that I feel at times I must caress and kiss them. I can give no other explanation of my success than that I love my work."

And who shall deny that her simple philosophy tapped the secret of the universe?

How speedily animals respond to the ministration of tenderness and love. How instantly, like human children, they reflect our own conditions, to our enjoyment or discomfort.

The best of horses may be ruined in the breaking. The horse that has a loving master is always a kind and gentle animal. The fault of a vicious horse lies more in the hand that reins him, than in the breed.

A caress will sometimes heal an animal more effectually than a lotion of brewed herbs. A dog's wound heals quickly when its master's or mistress's hand tenderly soothes and comforts it.

Love is the fulfilling of the law in every plane of nature. She is not more potent in giant than in insect; but in all alike her puissance is assertive, and betimes supreme—man's chief source of energy, conservator of harmony.

Following love we enter into port with



flying colors. As yon pole star guides the mariner across the pathless deep; as the far goal of victory entices the runner till his feet are fleet as the wind; so love forever guides, inspires and assures.—*"The Kingdom of Love,"* by Henry Frank.

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### *Prof. Stowe's Bible Astrology.*

This is a work that evinces thought and research concerning biblical astrology. According to his idea, the entire fabric of the Bible is built up from the foundation upon astrology as understood by the early writers of that wonderful book of the ages. Although Prof. Stowe's Bible Astrology abounds in typographical errors and blurred printing, it is still replete with knowledge concerning the Bible and its astrological interpretation. It is a work of intense interest, and must attract the attention of thoughtful and unbiased minds. It is published by its author, Prof. Lyman E. Stowe, 131-132 Catherine street, Detroit, Mich.

\* \* \*

### *La Revue Spirite.*

Is a Journal of Psychological Study and Experimental Spiritualism. It is published at 42 Rue Saint-Jacques, Paris; was founded 50 years ago by Allan Kardec and maintains that *every effect has a cause. Every intelligent effect has an intelligent cause. The power of the intelligent cause is because of the grandeur of effect.*

The August number contains an article which is one of a series on "*Les Bibles*," the sacred scriptures of humanity. Most able and eloquent is the author, Mons. Ed. Grimard, in presenting his subject. A serial contribution entitled "*Le Surnaturel Experimental*," by E. W., who reasons, in the chapter alluded to, that it is impossible to demonstrate the existence of God. The first of a series of writings upon Jerusalem, by the editor-in-chief, Mons. Leopold Dauvil, is most interesting and original, being his personal impressions

of that ancient city while sojourning within its walls.

Another attractive feature of the August number is the 21st chapter of a work entitled "*There Is No Death*," by Florence Marryat, and translated from the English by the editor.

The price of this valuable periodical to Americans is 14 francs per year. All subscriptions begin on the first of January. Single copies are .25c.

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### *Behind the Scenes With Mediums.*

By David P. Abbott.

Is published by the Open Court Publishing Co., Chicago.

Many years ago two little girls, the Fox Sisters, startled the world with their mysterious rappings. This was the beginning of modern Spiritualism. Soon after this, mediums began appearing all over the country, who could cause raps to sound on furniture, tables to tip, etc. Next, professional mediums began traveling over the country, giving exhibitions in rope-tying and cabinet manifestations. Later came the slate-writing, the billet test mediums, etc., until at the present day there are many hundreds of persons following this profession for a livelihood. There are several hundred of them in Chicago alone.

In the present work, Mr. Abbott has given to the public a collection of the most valuable secrets of mediumistic work in existence. Never before in the history of Spiritualism have such valuable secrets been made public. Many secrets of the kind have from time to time appeared in books on the subject; but heretofore the mediums, and the dealers in secrets for the use of mediums, have succeeded in keeping out of print their most valuable secrets.

Most of the secrets revealed in this book were obtained by Mr. Abbott directly from mediums, while he purchased not a few of them from dealers at exorbitant prices. He has given his very best secrets in this work; and being a practical performer himself, although not a medium, he has included only up-to-date secrets that are thoroughly professional



and practical and such as are actually being used by professional performers and mediums of the present day, in mystifying an innocent public.

For the magician and performer this book is invaluable, while for the honest spiritualist it is a boon long needed. Honest believers in Spiritualism do not desire to be duped by imposters and charlatans. In this book many tricks of such persons are so thoroughly exposed, that by studying its pages any one may become a competent investigator of any phenomenon of a super-normal appearance.

That the reader may understand how the secrets herein revealed have been treasured and guarded from the public heretofore, and of the value placed on them by performers, we will state that the value of the secrets contained in this volume estimated at the prices charged for them by dealers, would run into hundreds of dollars. Not a few of the secrets contained have sold at twenty-five dollars each, while a number of them have never even been offered for sale. The little chapter on "Vest Turning" contains a secret that is being sold today for two dollars and fifty cents, while the secret contained in the chapter, "Performances of the Annie Eva Fay Type" was sold to a medium of Mr. Abbott's acquaintance for two hundred and fifty dollars.

Many of the slate tricks are worth at least ten dollars each, and the book is very complete in its exposure of slate-writing and billet work. The exposure of the billet tests of certain Chicago mediums of the present day is of great value. It is impossible to enumerate here all the valuable secrets which this work contains. Owing to the bearing of the subject on the question of personal immortality, the work has a certain philosophical import; and in addition to this, descriptions are presented in a very interesting manner.

Mr. Abbott is a member of the American Society for Psychical Research and has written on the subject for the Journal of that society.

### *To Ella Wheeler Wilcox.*

*Translated for The Stellar Ray by G. W. Price.*

THE STELLAR RAY, a monthly review, printed at Detroit, Mich., by the Astro Publishing Company, is already a publication of some years' standing since they edit this year their eighteenth volume. We have been pleased to receive a certain number of copies of their magazine to offer to our subscribers.

In the May number, one of our most charming visitors, Mme. Ella Wheeler Wilcox, the distinguished poet and writer, has been pleased to recount, in recollection of her stay at Paris, her visit to our establishment, 42, Rue Saint-Jacques, where she has addressed many amiable words to the members of the simple and friendly reunions of those days. If Mme. Wilcox returns this year to France, we can assure her that the distinguished reception due to her person and to her talent will be offered her at the circle Allan Kardec, 67, Rue Saint-Jacques, where she will find a society worthy of her.

The Editors of La Revue Spirite send their compliments and best wishes to The Stellar Ray, and beg them to address in a most especial manner to Mme. Wilcox the remembrance of the Editor-in-Chief, Leopold Dauvil, whom she so kindly received while at Paris.

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No great and good literature is written merely for self. Cicero said that to desire to live in the affection and remembrance of posterity is the noblest ambition of man. And I would add to this that to create some good literary work which is a source of pleasure or profit to both the present and the future age is greater than to rule many nations.—*A. M. Nesbit in The Mountain Pine.*

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The cry of the age is more for fraternity than for charity. If one exists, the other will follow, or better still, will not be needed.—*Dr. Henry D. Chapin.*



# STELLAR SCIENCE

## *The Sun in Capricorn.*

A person born between December 21st and January 18th will recognize some of his own characteristics and propensities in the following, although the hour of birth and locality in which the person is born cause variations:

With the sun in Capricorn or tenth house, the native is ambitious, aspiring, desirous of power and fame, well fitted for leading and commanding; sooner or later he occupies some position of importance; has few confidants or intimate friends; is thoughtful, subtle, serious and reserved; may be wanting in buoyancy and hope; Mars more prominent in the figure may modify his nature. He makes a better master than servant. The position is not good for health and longevity. It is also unfavorable for marriage and threatens the death of children.



## *How We May Control Our Stars.*

The question has often been asked, how can we rule our stars, and the saying that the wise man rules his stars, the fool obeys them, does not seem so easy of fulfillment as it might be. Can we overcome the planetary configurations in our individual nativity? As soon as there are some who have accomplished this task, and are willing to put that experience upon record, then the world will certainly benefit by these recorded facts. Now, there are two primary considerations in connection with this question. First, what is planetary influence? and, second, what is mankind to overcome?

We have already some idea of the former and an inkling of the latter. First, we recognize the whole solar system, from the central sun to the boundary limits of its farthest planets, to be under the control of the infinite and divine force of what is termed God. It is, we may say, his life that is sustaining the whole, and each planet, as the body of the spirit, has so much of

this life concentrated around it that it has a special quality of its own.

We may think of this special quality as a color, geometrical form, or what we will, no words or symbols being sufficient to describe what the consciousness of being of this great planetary spirit may be; but we can, for the purpose of thought and expression, give each planet a name.

If, after many thousands of years, we find the same influence coinciding with our expression of that planet's nature, we can safely decide that it represents a definite portion of the divine mind, under what we may distinguish as principle; and if we have developed sufficiently to realize that there is such a principle as love flowing through the whole of humanity on this planet, and if, after painstaking experiment, we find this principle is indicated by the planetary spirit of Venus in its location at the birth hour of those in whom we discover this principle active, then we may confine our investigation into a recognition of this planet Venus as representing Love. In ancient times they called Aphrodite, that is, Venus, the god of love; and at this time we can demonstrate that Venus is incapable of hate.

Now let us turn our attention to the planetary spirit of Mars. When did any one attribute Saturnine qualities of the planet Saturn to Mars? No; the god of war is common in the mouths of men; but we, after our recent investigations, will substitute energy, force, strength and will for war, and this is planetary influence. Around each planet or globe there is a sphere of influence, and all these spheres meet in one common center. Their focus is the infinite, and from that center emerged their primal energy, which is Mars, Venus, Saturn, Jupiter, Mercury, Urania and Neptune.

It is these great spheres of influence which, having their root in the great center, pour out from that center to the boundary; and you, the sons and daughters of earth upon the third planet in



the ring, are bathed in that outflowing life which is on its way to the planets Saturn, Urania, etc., for our circuit lies within the radiating sphere.

The principles of those planets which lie beyond us we talk of most frequently as justice, mercy and strength. But of all these we speak most of our neighbor Mars. We boast of our strength, energy, might, etc., and when this is exhausted, we turn to love, and the common saying is, all is fair in love and war. We have Venus love, and Mars war; the earth is neutral between the two. Planetary influence is the working of the divine mind.

Yes, we are in the great spheres between Mars and Venus, and what is more natural than the earth's children should fight and love? It is no mystery, this planetary influence. It has never failed to act through its magic spell upon humanity. When the days of war are over, man falls into the arms of love.—*Science and Key of Life.*

The sun—tireless toiler and supreme achiever—mother of all powers, maker of all worlds, generator of all life, is today as noiseless as when naught but nebulae compassed the universal void. Silence is the soul of sanity. Silence subdues an evil temper, checks the tumultuous tongue, orders the deliberate speech, awakes within the god of wisdom, and oft transforms the savage to the saint.—*Henry Frank*

\* \* \*

### *The Contiguous Heaven.*

I am so thankful that I have found a contiguous heaven. I have learned that heaven is always in gentle contact with my world-consciousness. Any time, by inviting a sort of nooscopic mental stillness, I can appropriate something from my contiguous heaven. This heaven is softly wrapped around my intellect, and is of infinite thickness. Vibrations from my intellect reach into it in all directions and make me conscious that I am absorbing celestial substance. Or, to put it in another way, when I voluntarily set about it, I may listen in the stillness of my soul

to messages of Truth from the angels—my own angels.—*The Individualist.*

\* \* \*

### *To Mars.*

*By Joel Benton, in Munsey's.*

Planet, which lately brushed our doorway gate,

We long to know what nature and estate;

The wonders of your climate; what controls

Your middle zones; how frigid are your poles;

Your people, whom we wish to greet as pals"—

And the full reason of your vast canals. Do you have "graft" and dirty politics, Elections full of our own horrid tricks?

Are your conditions what we've ciphered out?

Of weight and speed, what we have talked about?

Are you disturbed in national affairs By wicked trusts and grasping millionaires?

Have you a Bible, mercifully given, To take your people to some future heaven?

Or is it true your Adam had no fall, And, therefore, they will never die at all?

'Tis curious to think of all these things, And many more untold imaginings; But till there comes a telegraphic line Through ether, how can we the truth divine?

And still, of all the planets and the stars,

We hold thee our best neighbor, glorious Mars.

It may be, when we pass from life on earth,

That on your surface we shall have new birth.

And reach your realms with joy and sweet surprise,

Under an arch of peerless azure skies.



## MISCELLANEOUS

### *Social Immoralities.*

#### Opportunities for Wholesome Recreation the Best Solution of the Difficulty.

By JANE ADDAMS.

We continually forget how new the modern city is, and how short the span of time in which we have assumed that we can eliminate from public life public provision for recreation. The Greeks made their games an integral part of religion and patriotism; the Romans made provision through the circus and the pageant for public relaxation and entertainment; the medieval city not only provided tournaments for the edification of knights and ladies, but dances and routs for all of the people within its walls, and the church itself presented a drama in which no less a theme than the history of creation was put upon the stage and became a matter of thrilling interest.

But during these later centuries, at the very time that the city has become distinctly industrial, and daily labor is continually more monotonous and subdivided, we seem to have decided that no provision for public recreation is necessary. It would be interesting to trace how far this thoughtless conclusion is responsible for the vicious excitements and trivial amusements which in a modern city so largely take the place formerly supplied by public recreation and manly sports. It would be illuminating to know the legitimate connection between lack of public facilities for decent pleasures and our present social immoralities.

In point of fact, we have a multitude of games founded upon religious festivals, upon the maneuvers of war, and of the chase, upon harvesting grain and treading the grapes, upon lovemaking, upon trial by combat, upon the processes of primitive industry. It would not be impossible to revive and develop these historic games into a tremendous power for the very sort of

recreation and refreshment which a man living in an industrial city most needs, and of the sort which nothing else could afford him. The commingling of many nationalities in the average American city would not prove a disadvantage in this undertaking, for every attempt at adaptation of the primitive activities would bring the game nearer the universal type, and therefore make more valuable its recreative quality.—*Detroit Free Press.*

\*\*\*

### *A Solitary Worker.*

The most solitary person in the world during working hours is the maker of roman candles. He occupies an isolated cell, somewhat like that of an old-time hermit, save that its precincts are more contracted, and nobody comes near him while he is engaged in his patient toil, says the *Technical World*. The wages he gets are high, but not by reason of the loneliness to which he is condemned; he is paid for the risks he is obliged to take.

The quarters occupied by this eremite artisan are a tiny house, which might almost be called a hut, with a floor space not more than six feet square. Standing by itself, at least sixty yards from any other structure, the little building is of wood, of the simplest architecture. If it were to be blown up the financial loss would be almost nil—a point of some importance inasmuch as its diurnal tenant is obliged to use considerable quantities of explosives in the business which engages his attention. For a roman candle is a sort of magazine or repeating gun, with a paper tube for a barrel and balls of fire for projectiles.

\*\*\*

### *A Novel Postoffice.*

An ingenious method is employed to deliver letters to the islands of the Tonga group, in the Pacific ocean. These islands, guarded as they are by dangerous rocks and breakers, are hazardous to approach, and would often, were the ordin-



any routine of delivery employed, have to go letterless. To overcome this difficulty the steamer which carries the mails is supplied with skyrockets, by means of which letters are projected across the danger zone to the shore. A floating postoffice, consisting of a painted cask, is attached by chips to the rocks at the extreme point of Terra del Fuego, in South America. To this strange postoffice, which is under the joint protection of all nations, every passing ship sends a boat to post and collect letters.

\* \* \*

### *The Little Things of Life.*

A good-bye kiss is a little thing,  
With your hand on the door to go,  
But it takes the venom out of the sting  
Of a thoughtless word or a cruel fling  
That you made an hour ago.

A kiss of greeting is sweet and rare  
After the toil of the day,  
And it smoothes the furrows plowed by  
care,  
The lines on the forehead you once  
called fair,  
In the years that have blown away.

'Tis a little thing to say, "You are kind,  
I love you, dear," each night;  
But it sends a thrill through your heart,  
I find,  
For love is tender, love is blind,  
As we climb life's rugged height.

We starve each other for love's caress,  
We take, but we do not give;  
It seems so easy some soul to bless  
But we dole the love grudgingly less and  
less,  
Till 'tis bitter and hard to live.

—Margaret E. Sangster.

\* \* \*

### *Look Pleasant, Please*

The cultivation of cordiality and popularity early in life will have a great deal to do with one's advancement, comfort and happiness. It is a mortifying thing to have a kindly feeling in the depths of one's heart, and yet not be able to express it, to repel people when one has just the opposite feeling toward

them. To be incased in an icy exterior with a really warm heart is a most unfortunate thing. Some people have a repelling expression in their faces and manner which is a constant embarrassment to them; but they do not seem able to overcome it. This is largely due to a lack of early training, or to the fact that sometimes these people have been reared in the country, away from the great centers of civilization, where they do not have the advantages of social intercourse, and in consequence become cold and appear unsympathetic when they are really the opposite. The cultivation of good will, of a helpful spirit and kindly feeling toward everybody, will go far to open up the hard exterior so that the soul can express itself.—*The Circle.*

Don't waste time in talking. Manifest your thought in action rather than in words. Then you will prove that they were really *thoughts* and not merely *thinks*.—*Wm. Walker Atkinson.*

\* \* \*

### *Prince Edward of Wales and Roosevelt.*

Young Prince Edward, eldest son of the Prince and Princess of Wales, and destined King of England, has frequently startled his royal parents and his tutors by his democratic tendencies and utterances. The following anecdote, told by one of the prince's tutors, shows how the "boy prince" estimates royal genius.

In the royal library at Windsor, in the center of the magazine table, a large album is placed. In this album can be seen the pictures of many eminent and popular men and women of the day. This book is divided into sections—a section for each calling or profession. Recently, the young prince, who was staying with King Edward at the castle, in looking through the book, came across the pages devoted to the pictures of the rulers of the various nations. Prominently placed among these was a large photograph of President Roosevelt.

"Grand-dad," asked Prince Edward,



placing his finger on the President's picture, "President Roosevelt is a very clever man, isn't he? I know you think an awful lot of him."

"Yes, child," answered King Edward with a smile. "President Roosevelt is a great and good man. In some respects I look upon him as a genius. Some day, I will give you a book telling you all about him, and what he has done for his great country. I want you to read it and take a lesson from his useful life."

A few days later, King Edward, casually glancing through the album, noticed that President Roosevelt's photograph had been removed and placed in the section devoted to "Men and Women of the Time." On asking the prince whether he had removed the picture, he solemnly replied: "Yes, Sir. You told me the other day that you thought President Roosevelt a genius, so I took him away from the kings and emperors and put him among the famous people."—*Success.*

\* \* \*

### *Race Suicide.*

G. P. Watkins, treating in the Popular Science Monthly on the application of the forms of selection to the case of mankind, remarks that in these days "race suicide" is a much talked of subject. He adds: "There is plenty of occasion for the discussion. But the fact that attracts attention is not rightly called race suicide. Literally interpreted, race suicide is an absurdity. The actual fact that is attracting attention is a phase of reproductive selection. Its importance can hardly be exaggerated. But it can be truly evaluated only as seen in its setting as a phase of a form of selection. The fear of race suicide as a matter of quantity of population is no more valid or justifiable—it is rather far less justifiable—than the contrary and equally unanalytic fear of overpopulation awakened in Malthus and his followers a century ago. The question is not so much one of quantity, either by excess or deficiency, as of quality of reproduction and of population. It is therefore a question of selection. In this matter of selection in mankind it is

doubtless true that 'race suicide'—if the term means the self-elimination of certain classes of members of society—now plays the most significant part."

\* \* \*

### *Doctor Claims to Restore Life to the Drowned.*

Palo Alto, Cal., July 19.—Dr. H. K. Whittford, of Elgin, Ill., chief surgeon of the Chicago, Milwaukee & St. Paul Railroad company, claims he has discovered a method of restoring life to persons who seemingly have been drowned. Declaring that he is able to revive life in a body after it has been in water six hours, he has attracted wide attention.

The theory advanced by the surgeon and deemed logical by physicians is an entirely new one.

"It is impossible for a drop of water to enter the lungs of a person who enters the water alive," he said, in contradiction to the time-honored belief that the lungs of a drowned person are filled with water. Continuing on this theory he says:

"The water striking the larynx causes a spasm which closes the lungs and prevents the entrance of water for a period of nine days until relaxation begins. Drowning, so called, is merely suspended animation, and not death."

To restore animation Whittford proceeds thoroughly to warm the body chilled by submersion. This is accomplished with hot water, in which the subject is immersed for 20 minutes. Following this the old method of restoration is resorted to. This process, he says, makes possible the saving of lives of persons who have been submerged six hours. The surgeon claims never to have failed, and believes his method will be adopted universally.

\* \* \*

### *Heredity and Environment.*

Heredity and environment—the molders of our destinies! Heredity is what a man blames his mother and father for. Environment is what he blames his wife and children for.



### *Puts the "Ginger" In.*

#### *The Kind of Food Used by Athletes.*

A former college athlete, one of the long distance runners, began to lose his power of endurance. His experience with a change in food is interesting.

"While I was in training on the track athletic team, my daily 'jogs' became a task, until after I was put on Grape-Nuts food for two meals a day. After using the Food for two weeks I felt like a new man. My digestion was perfect, nerves steady and I was full of energy.

"I trained for the mile and the half mile runs (those events which require so much endurance) and then the long daily 'jogs,' which before had been such a task, were clipped off with ease. I won both events.

"The Grape-Nuts food put me in perfect condition and gave me my 'ginger.' Not only was my physical condition made perfect, and my weight increased, but my mind was made clear and vigorous so that I could get out my studies in about half the time formerly required. Now most all of the University men use Grape-Nuts, for they have learned its value, but I think my testimony will not be amiss and may perhaps help some one to learn how the best results can be obtained."

There's a reason for the effect of Grape-Nuts food on the human body and brain. The certain elements in wheat and barley are selected with special reference to their power for rebuilding the brain and nerve centres. The product is then carefully and scientifically prepared so as to make it easy of digestion. The physical and mental results are so apparent after two or three week's use as to produce a profound impression. Read "The Road to Wellville," in packages. "There's a reason."

### *The Cost of a Skin.*

The most of the skins used for furs are obtained by catching their owners in traps, and death in such cases comes usually at the close of hours or even of days of the most intense suffering and terror.

Of all the accessories gathered from

every quarter of the earth to garnish human vanity, furs are the most expensive; for in no way does man show such complete indifference to the feelings of his victims as he does in the fur trade.

Fur-bearing animals, many of them, are intelligent enough to require the exercise by man of his highest cunning and perfidy to effect their capture. Yet, in addition to death, they are compelled to undergo sufferings so inhuman as to be utterly unjustified, even though the proceeds of these sacrifices were masses of living gold, instead of a skin.

I read the other day of an otter that was pursued by a band of men and boys for four hours, when she gave birth to two little ones, and the account stated that she was pursued for two hours after that before she was finally killed.

I cannot express myself when I get to thinking about these things—these terrible crimes that man is inflicting year after year on millions of his poor, helpless brothers. I become indignant and desperate. I am ashamed of the race of beings so hypocritical, so soulless and insane. I'd rather be an insect—a bee or a butterfly—and float in dim dreams among the wild flowers of summer than be a man and feel the wrongs and sufferings of this wretched world.

Suppose we human beings were hunted with traps by a race of giants a hundred feet high, very ingenious, and absolutely without conscience so far as their treatment of us was concerned.

Suppose that in spite of all our vigilance we were continually falling into these traps, which were hidden all about us, and compelled in order to escape to eat off our own arms or legs.

Suppose that even then one out of every five of us were so ill-starred as to be caught a second time, and ended up after hours or days of unspeakable agony by having his head mashed into a jelly by a big club.

Suppose we were absolutely helpless in the matter, and that our victimizers had no higher purpose in inflicting these fiendish outrages than to get a scalp or a jawbone to dangle about their demoniacal necks.



Suppose, finally, in order to complete the analogy, that these people imagined themselves to be highly civilized and enlightened. What sort of an opinion do you think we would have in the course of ages as to the real character of these people and of their fitness to be the models and superintendents of a planet?

PROF. J. HOWARD MOORE.

### *Knows How.*

#### *Doctor Had Been Over the Road.*

When a doctor, who has been the victim of the coffee habit, cures himself by leaving off coffee and taking Postum Food Coffee, he knows something about what he is advising in that line.

A good old doctor in Ohio, who had at one time been the victim of the coffee habit, advised a woman to leave off coffee and take on Postum.

She suffered from indigestion and a weak and irregular heart and general nervous condition. She thought that it would be difficult to stop coffee abruptly. She says: "I had considerable hesitancy about making the change, one reason being that a friend of mine tried Postum and did not like it. The doctor, however, gave explicit directions that Postum must be boiled long enough to bring out the flavor and food value.

"His suggestions were carried out and the delicious beverage fascinated me, so that I hastened to inform my friend who had rejected Postum. She is now using it regularly, after she found that it could be made to taste good.

"I observed, a short time after starting Postum, a decided change in my nervous system. I could sleep soundly, and my brain was more active. My complexion became clear and rosy, whereas, it had been muddy and spotted before; in fact, all of the abnormal symptoms disappeared and I am now feeling perfectly well.

"Another friend was troubled in much the same manner as I, and she has recovered from her heart and stomach trouble by leaving off coffee and using Postum Food Coffee.

"I know of several others who have

had much the same experience. It is only necessary that Postum be well boiled and it wins its own way." "There's a Reason." Read "The Road to Wellville," in pkgs.

### *Jest Ask Dad.*

Our fam'ly is the queerest one

I'll bet you ever see;

There ain't but one in all the batch

With a good quality.

The rest o' us have lots o' traits,

But all of 'em are bad,

And if you don't believe me, why,

You jest ask dad.

There's sister Kate an' sister Nell,

Their fault is makin' breaks;

They ain't like pa a single bit,

Because they make mistakes.

They ought to have been better with

The trainin' they have had,

But if you don't believe me, why,

You jest ask dad.

Next comes my sisters, Bess and Sue,

With fault of too much style;

They seem to think o' nothin' else,

They talk it all the while.

They keep us in hot wader with

Some fool, expensive fad,

An' if you don't believe me, why,

You jest ask dad.

Now last—not least—comes Bill an' me;

Fergittin' is our trait.

It ain't no habit we've acquired,

It seems to be our fate.

We all take after ma, we do—

No wonder we're so bad—

An' if you don't believe me, why,

You jest ask dad.

—John D. Larkin, in the September  
Woman's Home Companion.

### *Notice.*

Having come into possession of the Occult Magazine, the Astro Publishing Company will supply all unexpired subscriptions with THE STELLAR RAY, beginning with the October issue.



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JOSEPH LEAVY.

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My nervousness has disappeared; I sleep like a log. I am working right through the summer months and I feel like an athlete. No language can express my appreciation of the man who has taught me to live in accordance with Nature's laws and how to secure such results. Most respectfully yours,

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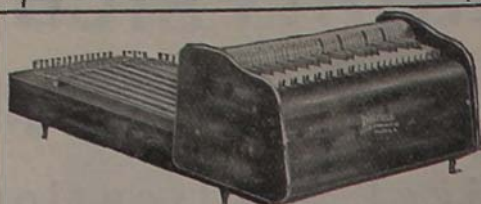
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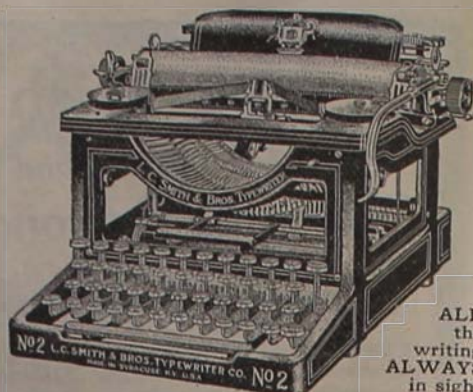
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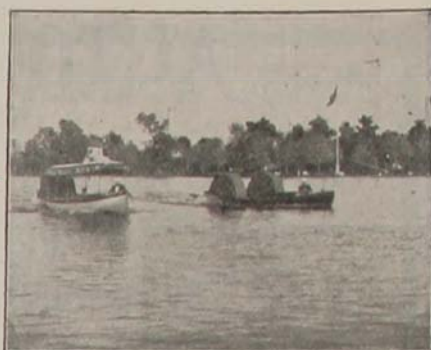
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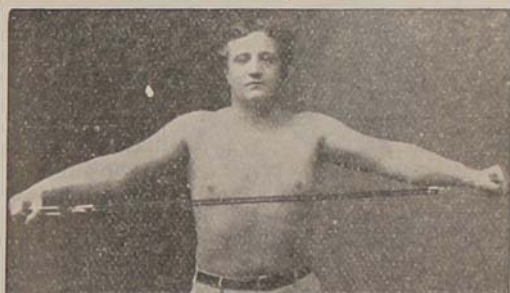
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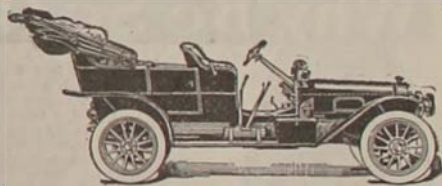
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# DO YOUR COOKING BY STEAM

And Save One-Half Your Fuel, Labor, Time and Provisions.

**YES, Madam—we mean it!**  
The O-HI-O Combination Steam Cooker and Baker not only cooks Meats, Fowl, Vegetables, Fruits and desserts better than the old way, but saves more than half your Fuel, Time and Labor, and cuts your grocery and meat bills 20 per cent.



*Cooking a meal  
for eight over  
One Burner.*

We will  
prove it pres-  
ently.

But, first,  
just a word  
about this  
wonderful  
new method  
of cooking by  
steam.

For perhaps  
you don't  
know that  
food can be  
cooked this  
way, and be  
more whole-  
some and pal-  
atable than  
when baked  
or boiled.

Well, it is  
true, — as  
thousands of  
women, who  
discovered.

use the O-HI-O Steam Cooker have

Vegetables,—tasteless, soggy, indigestible, when  
boiled, become dry, light, wholesome and appetizing  
when steam cooked.

Meats and Poultry are juici-  
er, more palatable and nutri-  
tious, when prepared the  
O-HI-O way.

The leathery roast and  
tough, tooth-breaking fowl,  
become tender and delicious  
under the genial influence of  
steam.

There's a Reason.

You know that many green vegetables (especially  
cabbage), boiled in the usual way are very indiges-  
tible.

Vegetables are usually cooked in too much water,  
which, when afterward poured out, carries away a  
large part of the alkaline salts contained in the Veg-  
etables.

These alkalines, alone, possess the power of com-  
bining with the fermentation acids in the stomach,  
and the lack of alkaline salts (soda, lime and oxide of  
iron) develops the acidity of the gastric juices and in-  
terferes with good digestion.

Now,—in steam cooked food none of the natural  
juice of either meats or vegetables is lost and there is  
no intermingling of odors or tastes.

The result is not only better tasting food, but also  
splendid digestion and greater nutritive value.

And that is why leading physicians all over the land  
are advising "O-HI-O" steam cooked food for Dys-  
pepsia, Stomach and Bowel Trouble.

Do you see the lady preparing a dinner for eight  
people in the O-HI-O steam Cooker over one burner?  
Well, there is the proof of fuel saving right before  
your eyes,—the photograph tells the story!

For you know, Madam, that in the old way you  
would use at least three, possibly four, burners to  
cook a meal for eight people.

An actual saving of  $\frac{1}{2}$  in favor of the O-HI-O Steam  
Cooker;—even more, because when the water is once  
heated and the steam is on, the flame need not be  
more than half strength.

So, you see, that for every dollar you now pay for  
cooking fuel, "O-HI-O" steam cooking would cost you  
less than 30 cents.

And with this invention you save Food, as well as  
Fuel.

Because in O-HI-O steam cooking nothing is lost by  
evaporation, nothing can burn, dry up or boil over,—  
the juices of meats and vegetables are preserved.

A four pound Roast cooked by steam equals five  
pounds prepared any other way.

The O-HI-O Steam Cooker does away with three-  
fourths of the drudgery and all of the accidents in  
cooking.

No pots and kettles to prepare for boiling; you put  
the entire meal in at once, (see illustration)—Fish,  
Meats, Vegetables, Pudding, etc.—close the door and  
rest, read or visit until time to serve.

Nothing requires "turning" or watching,—you  
don't even have to "look at it" once,—think of that  
relief of the mind!

In the old way you are a slave to the cooking,  
watching it when you're in the kitchen, worrying about  
it, when you're out.

No onions with "O-HI-O" steam cooking!  
You can cook Cabbage, Onions and Fish with the most  
delicate Custards and other desserts without the slightest  
danger of tainting them.

It preserves the natural flavor within the food, instead of  
drawing out and scattering them, as boiling does.

That is why Fruit canned in the O-HI-O Steam Cooker is so  
delicious.

For the STEAMING process preserves the full, fresh flavor  
and cooks the food thoroughly.

The work of canning is cut in half by the O-HI-O Steam  
Cooker, as there is no necessity for watching or stirring the  
fruit at any time.

You just place it in jars (without covers), set them in the  
Cooker and take out at a stated time—  
—that's all!

And at the same time that the  
vegetables and meats are being pre-  
pared there is the hot oven under-  
neath to bake pies, breads, brown  
meats, or a pan of nice hot biscuits.

And all this over the same flame at  
no additional expense. And if you  
have meats or stews that you want to  
brown over before serving, you have

only to open the oven door, slip them in and there you are.

The oven being below  
the steaming compart-  
ment the heat is dry and  
clean and browns rapidly  
both top and bottom.

Why not try it?

Did you ever prepare  
dinner for guests and  
receive word at the last  
minute that they would  
be an hour late?

Everything spoiled!  
Soggy potatoes, tasteless  
meat, cold vegetables,—  
PLEASANT, isn't it?

Think what a saving of  
nerves and TEMPER an  
"O-HI-O" would mean at  
such a time.

You would simply turn  
down the fire and wait  
till your guests arrived.

The O-HI-O Steam  
Cooker costs you NOTH-  
ING.

For we let you pay for  
it out of what it ACTU-  
ALLY SAVES you each  
week.

And we give you a full 30 Days' Free Trial to prove all our  
claims—you take absolutely no risk as you are to be the sole  
judge of the merits of the "O-HI-O" AFTER a thoroughly  
practical test in your own home.

Our catalogue will MORE than INTEREST you,—it will abso-  
lutely CONVINCE you, that the "O-HI-O" Steam Cooker is just  
what you have been waiting for.

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and steams at same time.*

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CLYTINA

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